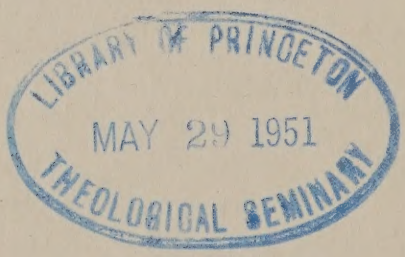

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Living as comrades

LIVING AS COMRADES

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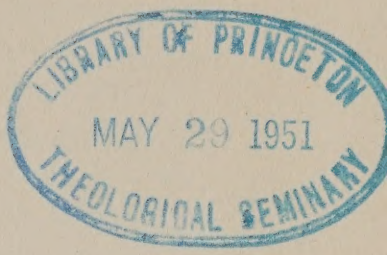

LIVING AS COMRADES

A STUDY OF FACTORS MAKING FOR "COMMUNITY"

by

DANIEL JOHNSON FLEMING
Professor Emeritus, Union Theological Seminary, New York

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PREFACE

IN INTERRELATIONS between cultures and between classes, it is highly desirable that there be a state of mutual trust and understanding, making possible the most natural and effective interchange of values. Popularly, we might call the relationship that of comradeship. But possibly the depth and richness of this desirable relationship is better conveyed by the word "community," as more fully suggested in Chapter I. Whether we are thinking of our immediate neighborhood or of the two billion other members of the human family whirling with us on this planet, we are interested in those attitudes which make for fellowship and in those capacities which, in a spiritual brotherhood, enable one to transcend distances and differences of nation, race, and class. While such attitudes and capacities may reach out in ever-widening circles as opportunity and social imagination make possible, most of us as individuals must make a beginning in our own limited environment.

Except in a preliminary way, however, this study does not attempt to take up the whole round of factors which contribute to comradeship and a sense of community. For the most part it considers only one sector of the circle making for a sense of oneness. By request of those concerned, major attention has been given to the bearing of ways of living on the achievement of a feeling of togetherness. And even here predominant space is given to relationships with those of less privileged economic and cultural levels. This is because many have searchings of

heart in the presence of underprivileged people with whom, in reality or through imagination, they are in contact and because so much work remains to be done with minority or low income groups and among the rural peoples of the world. However, it should be recognized throughout that the adoption of any particular style of living is not presented as an end in itself. Adjustment of living standards is only one way, though an important one, through which "community" is achieved. Always the main concern should be not merely about one's plane of living but about the full round of one's relationships.

While predominant attention has been given to relationships with the less privileged, anyone familiar with the Orient appreciatively recognizes that there are other high, though different, cultural levels. Fortunately we are becoming respectfully conscious of many possible patterns of civilized behavior in a way our grandfathers were not. It should not be overlooked, either, that identification in spirit is often called for with those of higher as well as lower planes of living. However, the limitations of this investigation do not permit the happily existent associations with higher levels to be considered.

While mainly embodying experiences and issues connected with those who cross cultural and economic boundaries, this study is meant equally for privileged persons anywhere who are becoming sensitive to the need, never before so pressing, of deepening the sense of community in a world marked by plurality of cultures and extreme diversities of planes of living. It is hoped, therefore, that this account of growing concern, sense of tension, and actual experiments of those who have crossed the seas to become cooperators and partners with other peoples may have suggestions for the growing number in the West who are being moved to inquiry on the subject. In a world of great confusion and frustration calling for more venturesome living on the part of serious-minded people everywhere, there can be cross-fertilization and reciprocal stimulation between the hemispheres.

This generation is called upon to grapple, as never before,

with the problem of social justice and with the achievement of a world family surmounting separating barriers. Hence, demands will be more exacting upon those who wish to enter another class or another culture in a helpfully constructive way. Situations are developing where only the most wholehearted commitment will avail and where would-be comrades must give themselves completely to the class or to the people of their adoption. There are, as we shall see, inward considerations as well as external pressures which cause us to reappraise old ways and attitudes. It is hoped that the experiences and the judgments assembled in this study will help each reader to find a spiritually satisfying way of responding to the modern demand for responsible living.

The maximum amount of specific detail has been included, since this seems to be more vividly illuminative and directive than would abstract generalizations and advice and because such detail will give to the general reader a better understanding of living conditions in unfamiliar areas.

There has been no conscious effort to propagandize for any particular style of living, in connection with this complex and searching issue, other than to let the facts and principles on both sides speak for themselves. There has been no intentional suppression of evidence on either gains or losses in the various ways of living presented. The study began and has been carried through as an inquiry on what the Christian plane of living in these days might well be.

This study originated with officers of the Foreign Missions Conference of North America and Agricultural Missions, Inc. Since a previous book, *Ventures in Simpler Living*, published in 1931, has been out of print and hence unavailable and since there seemed to be increasing interest in this general field, they requested that a fresh statement be made on the subject, coming out of present-day experience and thought. Except for a few pertinent paragraphs, there has been no dependence on the earlier volume.

Over 700 letters were sent out to missionaries and Christian

nationals asking for that cooperation without which such a study of actual experiences could not be made. Generous responses came from China (20), Japan (6), Korea (13), India (40), Africa (18), South America (12), the Near East (13), and miscellaneous sources (22), making 144 in all. References have been given to the many quotations from correspondence, not so much in order to give deserved credit as to express to the writers and to others the author's sense of indebtedness for letters often written amid the pressure of busy days. Others have helped even when not directly quoted. The help of the staff of Agricultural Missions, Inc., particularly Mr. John H. Reisner and Miss Anna M. Thielz who saw the manuscript through the press, should be especially and gratefully mentioned.

—D.J.F.

New York, N. Y.
April 15, 1950

AN ACKNOWLEDGMENT

The Foreign Missions Conference of North America and Agricultural Missions, Inc., acknowledge their indebtedness to Dr. Fleming for this book. It is the latest of his many contributions to world-wide Christian understanding and living.

WYNN C. FAIRFIELD, *Secretary*
Foreign Missions Conference
of North America

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LIVING AS COMRADES

I

UNDERSTANDING COMMUNITY

ONE FALL, two years ago, three recent seminary graduates rolled up their sleeves and began to clean out a filthy, 20 x 20 store in one of the most blighted and congested areas of New York City. This store, formerly a small meat market, was to become nursery, workshop, indoor playground, meeting place for block committees, and most significantly their first store-front church. Almost immediately the help of a swarming group of curious, grinning street boys peering in at the window was accepted, and these boys were soon organized into clean-up squads. It will help our study if we stop to ask: just what quality of relationship was being developed as ministers and boys worked together to remove two full truckloads of debris?

Soon after these young ministers worked with men and teenage boys clearing a nearby vacant lot of refuse and filling in holes with loads of dirt so that there could be basketball courts and a place for games and out-of-door movies. At mealtimes the women folk of this city block brought supper to the laborers. Here again, just what was taking place in the group consciousness of the ministers and the people of the neighborhood?

At a still deeper level various families in one tenement after another—people who would never dream of entering one of our big formal churches—are being led to gather in one apartment for what, after early Christian terminology, might be called an "agape meal," possibly consisting of no more than cookies and

tea or coffee. In connection with this meal there is not only good fellowship but a simple worship service and then discussion about problems in this frustrated, underprivileged, low-income neighborhood. All become articulate concerning specific actions that can be taken for an evicted family, a runaway girl, unemployment, a landlord's failure to provide heat, a sanitation squad, or children starving for care and affection. As you picture these tenement group meals with their combination of comradeship, discussion of needs, and worship, how would you describe the quality of cooperative fellowship being developed?

"Hi, Don," all the youngsters on the sidewalk call out as one of the young clergy-collared ministers passes by. One wonders at the friendly relationship that makes this informal greeting natural. How does it come that this minister and his colleagues, working in this Puerto Rican, Negro, Italian neighborhood, know the first names of scores of people? And how important for the ends in view is it for six of the workers to voluntarily leave their privileged quarters and live with the people in this congested area, available for help at any time of day or night, learning to know at firsthand what is meant by rent gouging, building violations, bad plumbing, and garbage disposal by "air mail" from fifth-story windows?

How is it that not one of the regular staff but feels, in spite of all the frustrations and heartaches of the work, that East Harlem is the place to which he belongs? Where does love of the kind exhibited in this parish come from? As a partial answer it will not be surprising to learn that the staff meets weekly for discussion and prayer, followed by a simple Communion service and supplemented by two retreats a year. In their own strength they do not feel equal to solving a wide range of baffling human problems and to leading these people through to a genuine experience of the love of God in Christ. But through frequent fellowship about an informal Communion table the staff, differing widely in theological points of view as well as race, find a loyalty that not only empowers but unites them.

From Hilltop to Slum

Let us try to see the problem that is being faced on this crowded city block. Looking from my study window on Morningside Heights down a steep hill and across a narrow park, I can see what has become the East Harlem Protestant Parish, only glimpses of which have been given in previous paragraphs. Three blocks in the opposite direction, on a higher cultural as well as physical level, are the towers of a theological seminary with an historic message of salvation. How should the physical, cultural, and economic gap between these two groups be bridged?

These three recent graduates of the seminary, all disillusioned veterans of the war, had an almost revolutionary plan of action for the area off down the hill. It involved radical experimentation in Christian discipline and social action. Life had already taught them that they could not go naïvely forward using traditional religious approaches and worship patterns and suburban methods of church work for individuals and families living in such crowded and squalid quarters. They were convinced that any church taking its mission seriously must get into the tissues and sinews of the group life it would reach. Religion must grow up from the grass roots. Therefore, they had to live close enough to the people to learn to know them, to become their friends and comrades. The end sought was never in doubt, i.e., the continuous development in their chosen friends of a meaningful and significant life of worship of God in Christ, but the way to this was seen to be the costly one of intelligent identification with the tenement life of East Harlem.

The response to this experiment has been electric. It is evident that more and more students across the land, young men who are thinking forthrightly and who are not yet anesthetized by the stereotypes of the past, are becoming aware that, if a middle-class church is to reach the laboring and unchurched masses in this country or is to evangelize what after all are essentially similar groups in missionary areas abroad, it will have to be at the price of love deep enough to attain a felt

oneness between the people and themselves. Foregoing comfortable and conventional parishes, such young men and women are ready to pay whatever cost is involved in ministering to various groups in this country which the church has deserted or in serving areas abroad that are unmanned.

A number of questions have been raised which would suggest that we need a word to describe that state of mutual trust and understanding in which interchange of values takes place most effectively and in which life changes develop most naturally. We suggest the word "community"—Christian community. Let us put even more meaning into this word and glance further at some of the ways by which community can be attained.

Entering into Community

One attainment that makes for community, whether in a neighborhood or in the world, is the capacity to enter understandingly and sympathetically into the lives of others. This involves acquiring such an intimate knowledge of men and of their environment that there results a deep understanding of their systems of thought and reaction. There will be a mutual sharing of enjoyments, interests, and privileges resulting in such mutual sympathy that "we," "us," and "ours" are the spontaneous expressions for a sense of real community. One is no longer an outsider; one becomes an insider. The imagery of the other is acquired; his point of view is appreciated so that mutual insight and the sharing of mental states becomes possible. Fellowship is experienced and a sense of belonging is developed.

Through progressive identification with a given people there comes a time when one can instinctively explain things without seeming to be condescending and can give just the needed stimulus in thought forms that can be understood. Capacity is developed for appreciating and cooperating with one's fellows-in-humanity. Ideally there is a meeting not only of ideas but of persons. People cease to be mere audiences or classes to be

helped; one begins to value them as individuals. A feeling of togetherness develops in which the interests, desires, and purposes of each human being interact with other human beings. Mutual personal encounter is a normal experience.

Obviously in this study the word "community" is not used in its original sense, designating a geographical area with defined boundaries such as a village or borough. Here community stands for a certain corporate consciousness. It is characterized by a sense of oneness, of integration, of identification. The level of experience depends upon the quality of social interaction, and interest centers in the many skills, methods, and procedures through which the processes of socialization take place.

From another viewpoint we may say that our ideal is to achieve what psychologists call "empathy" with the people whom we wish to help. Empathy is partial identification with the other in which you see and feel the other's point of view but at the same time retain your own identity.[1] Like an actor playing a part, you project your feelings into the experience of another and at the same time retain the consciousness of your own personality as cooperator or comrade. One part of your consciousness is devoted to feeling into the situation with the people to be reached, while the other part is maintaining the eager watchful attitude of the friendly or serving self. One enters into the life of the other and feels it as if it were one's own. Looking through the other's eyes with one's own mind, something refreshingly new will be the outcome.

Thus to gain a true and complete understanding essential to effective service, one must think oneself into the total mental and emotional attitude of the other. In part this can come from an imaginative projection of thought on the basis of reading or of hearing about the situation. We imagine ourselves in the other's place and we try to feel with him. We endeavor to understand through inference based upon our own experience. Obviously, people who have had wide and diversified experience are able to empathize with another more readily and accurately than persons with limited experience. Still more empathetic un-

derstanding is possible and the feelings of the other can be more readily shared if one has had a quite similar experience to that of the other.

Sharing Experiences

However, truest empathy comes not so much from imaginative projection or from similar experiences. It most surely comes when we have actually participated in shared experiences. If a project is envisioned, the more the group concerned can be in it from the beginning with joint planning, joint execution, and joint evaluation, the more the sense of togetherness is developed. The demonstration of common interest through projects which do something to change the physical level of living or to explore new cultural horizons is basal in acquiring intercultural understanding. Shared work, shared memories, shared beliefs—all help the sense of social solidarity.

Many experimental groups are finding that few bonds are closer, more lasting, or more revealing than those which come from the experience of working together over a period of months or years, and the unity is particularly strong if the work is manual. "I have often found that I can get closer to the African as I lay bricks with him, as I discuss his fishing nets, or as I tramp the forests in his company, than would be possible if I remained superior and aloof."[2] The leader not only hears and sees, but if necessary "smells" the situation. Leadership is alongside. Participation in conjoint group life is made possible because each member is able to appreciate the other's wants, aims, and manner of securing satisfactions. Moreover, when one is thus in living touch with one's immediate associates, conditions fortunately are bound to arise where those friends feel that they are needed, where they see some way to help as they never could when contacts are made across social distances. Setting up situations where such reciprocity is possible is vital to real community. No amount of zeal, activity, or spending of money from the outside can take the place of some approach to mutuality.

During the Sino-Japanese War when missionaries remaining in Free China endured with the people the inconveniences and dangers of a country in dire conflict, the sense of genuine community was notably deepened, showing that shared suffering is a potent factor in social identification. Many a nurse and doctor are no longer looked upon as foreigners because they have entered into the painful experiences of the sick and injured for miles around. Often it is in this intimate association with human need that the incipient capacity for realizing brotherly unity develops. Baron von Huegel, writing about Ettore Vernazza, said that it was "one of the deepest convictions of his life that only by actually living amongst and with the poor, poor yourself; only by doing the work which the right hand finds to do, with such might and thoroughness that both hands, indeed the whole man, body and soul, are drawn into it and are, as it were, colored by it; that only by such fraternal-paternal sympathetic identification with its object can such a service really rise above the dreary perfunctoriness and ghastly optimism of mere officialism and have the fruitfulness begotten only by life directly touching life."[3]

The breaking of bread and having fun together manifestly have their place in developing relations of friendship and understanding. For example, a real step forward was made in correcting a certain situation where nationals and foreigners had been divided racially for meals at their conferences. A cafeteria was substituted where both Western and indigenous food was available so that free intermingling at the tables would be possible. It is in such intimate, face-to-face, shared experiences that we learn the language of social custom. For rapport may depend on one's knowing enough to escort a guest to the outermost gate, regardless of distance; on concentrating on eating, when eating is in process; or on passing everything with two hands. Many a Western guest has been closely watched to see whether he will dip his bread in the common bowl. Doing so, the others are drawn to him and ears are open to hear his teaching. Even more important, in such intimate fellowship

one discovers how our own possibly irritatingly foreign gestures and modes of living are interpreted.

Degrees of Identification

As has been indicated, there are various degrees of community. One must not, for example, confuse mere contacts with identification. One may remain more or less aloof, living in a good residential quarter or in a big mission house, and may only come into the given situation from the outside for various kinds of service. Contacts are made with local leaders, homes may be visited, roadside clinics may be held, addresses may be given in chapel or bazaar, and then the auto sweeps on to the next center or village. Not only may such contacts be brief, but they will probably be across various kinds of barriers. Such formal programs cannot take the place of intimate personal relations resulting in mutual trust.

Or there may be a kind of no man's land where Negroes and whites can come together for tea. Contacts have been made but each departs to reenter his separate world. Similarly we are told that the association of Western Christians with members of the Younger Churches is obtained very largely in a neutral territory of mind, outlook, and habit—a kind of midway life in which both find it possible to come together. From this rather artificial life each retreats after the common interest has been met. "The missionary returns to his radio and to the latest mail from home, and the Chinese Christian slips back into the real life of his people . . . just as the missionary slips back in imagination to the life of Britain or America. The serious thing about it is that we are not as close as we think we are in living touch with the life of China and do not realize that we are not."[4] Here again, multitudinous contacts take the place of real community. Any attempt to express good will under such circumstances will inevitably be limited by the lack of full understanding and rapport. Various factors set up a social distance between helper and helped or between acquaintance and acquaintance, over which the former may never succeed

in passing, limiting him to secondary and formal relationships.

At the other extreme one enters into what C. H. Cooley has called primary group relations.[5] In such a group, intimate and continuous face-to-face association helps to fuse personalities into a common whole. The human circle is small and, therefore, is enlivened with concrete detail and enriched by actual day-to-day personal experiences, memories, and interdependence. Through constant intercourse in the various activities of the group every member enters, more or less completely, into the life of every other member. A warm entity results from these primary relationships—even if sometimes uncomfortable.

We have seen that there are degrees in achievement of community of the friendly face-to-face variety. But our conception of the word and of ways in achieving community can be enriched by following up the concept as used in connection with far larger groupings. There was the first century Christian community bound together by the common experience of the Christ and by a practical concern for the welfare of every member of the group. Continuous attempts are made to maintain the United States as a community through the public school system, nationwide broadcasts, salute to the flag, etc. Until the disorder of modern times one could refer to a "Western community" held together by the spiritual basis of the Christian faith from which the fundamental affirmations of Western civilization derived their deepest strength. We speak of a "community of nations" and, although the brotherhood and mutual understanding envisaged by that phrase seem as yet little more than words, we have some idea of the ideal embodied in the expression and are thankful for the United Nations and every other agency through which nations may be united in cooperative efforts for the common welfare. In the same way we speak of "global community" with the sense of world-belonging and world-equality. Examples of the use of this word could be multiplied from the realms of labor, industry, agriculture, scientific research, and the arts. The means of achieving it will depend upon the nature and function of the particular grouping.

Sympathetic Response

However, it is not enough to be close enough to feel another's hurt; in the good life there will be the desire to heal that hurt. Sympathetic feelings and increased understandings mean little unless these affect action. To sense our brother's need and to want to satisfy that need are twin attainments. But this capacity of response is sorely underdeveloped among us, as the tragic situations in certain areas of our modern world so abundantly testify. It is quite possible even for Christian workers to be so absorbed in their high purposes that they fail to sense and to act in regard to the aspirations and emerging movements of self-expression among backward peoples—the most deeply felt concerns of those whom the Christian workers were aiming to help. However, the I-intend-to-help-you-because-you-cannot-help-yourself attitude is a serious barrier to the mutuality involved in true community.

Other Aids to Understanding

Let no one think that this degree of understanding and social imagination is an easy attainment, especially across cultural boundaries. For one thing, sympathetic and unhurried listening may be necessary in order to encourage people, first to identify their aspirations or their troubles in their own minds, and then to share them. One of the main results of an excursion into Indian life by an American, through a six weeks' tour in bullock cart, sleeping on the verandas of Indian houses, joining with them in eating rice with his fingers and drinking without letting the vessel touch his lips, was to show him how little he really knew of their inward thought after years of the more conventional Western life in their midst. Similarly, much study of the values, ideals, and traditions of the local people is essential before one can aspire to some measure of identification. It is possible to spend twenty years in China and yet know little of Chinese achievements in philosophy, music, drama, and other arts.

Language can be a barrier to identification as well as to suc-

cessful communication. Repeatedly we are hearing that industrial workers of the West do not understand the theological language of the churches and that insistent efforts must be made to use terms and thought forms that can be understood by the masses of the unchurched. For one may use a language correctly and yet not speak to the other's intelligence nor have the language of the heart. If this difficulty is felt in the common language of English, how much more is skill in language essential for community between those whose mother tongues are different. Ability to converse and to write freely and constructively in the other's language, with sincere sympathy and understanding, opens the door to heart and confidence. To learn the verbal and mental language of those one would reach may involve living with them or identification in every practical way.

How imperfect language skill can mar fellowship was impressed upon two Western ladies who had expectantly arranged a new home to be shared with fellow Chinese teachers and to this end had a large common room. To their disappointment the Chinese teachers did not use the common room and no gentle suggestions availed. Finally, on inquiry, they were told that in the little leisure the Chinese teachers had they wanted to talk freely without the burden of adapting to "foreign Chinese."

Of course radiant outgoing spirits may to some extent surmount language deficiencies, as was the case with certain young people who are in Japan on a three-year contract. "Our J-3 girls are a joy. How we wish they were here permanently. These girls have thrown themselves so wholeheartedly into everything that it seems impossible they have been here only eight months." But even here there was the recognition that facility in language would have helped the fellowship and sense of oneness: "They have done so much without the language that one wonders what they might achieve if they knew Japanese."[6]

Effect of Contrasts in Economic Standards

In general, community is incompatible with the existence of

too violent a contrast between the economic standards of those attempting it. Some feel that the gap between the masses and the churches, whether in West or East, is so great and is so suffused with economic considerations that the only mission movement anywhere that will matter for the future is the practice of a new evangelism-in-identification. This will require a new discipline for attaining the sense of community, whether with working people in the West or with the underprivileged in the Orient, "for God's word of reconciliation cannot be spoken to them without hypocrisy by the Church whose members retain economic privilege and whose congregations embody economic inequality. . . . There can be no obedience to the Gospel which does not express itself in solidarity with those to whom the Gospel is brought."[7] One who has had much experience in relief and rehabilitation work points out how serious deviations from equality tend to destroy the fellowship that is sought: "I cannot come near these brothers and sisters of my wider self, no matter how sincerely I may think I want to, if I am swaddled round in trappings of wealth or privilege. I am like someone swelled out with a life preserver, unable to embrace my dearest friend."[8]

However, one occasionally gets testimony to the contrary: "So far as these primitive Africans are concerned, I do not believe there is any resentment in their thoughts, and there is no question of our being approachable, for we are pretty much at their disposal twenty-four hours a day." "The fundamental problem concerning living standards of missionaries, as far as Cuba is concerned, has little reference to the success or failure of the missionary in his work of evangelization and teaching."[9] "Thirty-seven years of observation in India leads me to the conclusion that a higher level of living by the missionary is no stumbling-block to confidence, friendship, and closer contacts with nationals."[10]

Such testimony speaks strongly for the capacity of some to overcome social and economic distance, but the statement still stands that, in general, violent contrasts in economic standards

are incompatible with a satisfying sense of community. Even in those situations where closer identification in ways of living with the people does not seem to be particularly helpful from their standpoint, there is still the effect on the worker himself that is to be considered. One who has lived for six years in a small, simply furnished adobe house in Mexico writes: "As a worker I had a greater appreciation of the work involved in keeping an adobe house clean; how much work went into the making of a charcoal fire, the cooking of Mexican food, the labor and also expense involved in their way of living. Problems involved in personal cleanliness, without the facilities that we as Americans take for granted, stood out before me. The simplicity of my own home made it easier for me to get closer to the women, to understand their way of looking at things, and through them learning to know the attitudes of Mexican men which was a help in putting the work on a sure foundation. All these intimate relations gave me a great desire to help the people in solving some of their problems."[11] "In spite of all difficulties I would not want to live separately from these Indian girls. There is a closeness, a friendship, a oneness, that could not exist apart from living as one family."[12] "Whether it is possible to live far above the Africans and yet understand their thinking as fully as if one lived closer to them is doubtful—but it will be possible to live longer!"

A penetrating judgment on this question of contrast in economic privilege comes from Ceylon: "We, nationals of our various countries on this side of the globe, in our minds divide missionaries into three groups:

"(1) Those who try as far as possible to identify themselves in ways of living with those they seek to serve, e.g., C. F. Andrews, Dr. Forrester Paton, Bishop W. Q. Lash, Bishop Pakenham Walsh. These enter most easily into our affections and win our confidence.

"(2) Those who, without self-consciousness or flaunting, live as far as they think necessary in the same way as that to which they were accustomed in their homelands. The large number

of missionaries in this group arouse no antagonisms, and on the whole we do not consider the way they live to be a matter affecting their relationships with the nationals of the country which they serve. These are people with whom it is easy to work, whom one can respect, and in whom one can have confidence.

"(3) The third group are those missionaries who are most impossible. They fall into two categories. First, those who seek to identify themselves in ways of living with those whom they serve but are *conscious* of having come *down* to the level of the people. What we resent is not differences in ways of living but patronage. We don't want anyone to come *down* to our level. Second, those who maintain their own ways of living but say that they do so, not because these are the ways to which they are used, but because our ways are inferior and unhygienic. Nobody wants missionaries to risk their health, but some of us feel that some Western ways of living are unhealthful in our climate and in our surroundings. The problem is not merely one of missionary ways of living, but of missionaries really understanding our ways of living. Two ways of living can be different without the one being inferior to the other."[13]

Most of the rest of this study will be given to the issue introduced in this section. At this point we merely note that lessening the economic gap between the living standards of the helper and the helped, or between partners in a common enterprise, is not an end in itself. Simplicity of living is only one of the many procedures which makes for the realization of community, of identification, of the sense of belongingness. As we shall see later, this matter of simpler living has other connotations. However, here we merely wish to emphasize that the more inclusive aim is to discover new ways toward genuine fellowship.

Scriptural Principles

Leaving aside for the time being lesser considerations, we find the most profound guidance for the good life in local or world

community in words from the Scriptures. These do not give a blueprint. They still leave each individual of conscience to decide for himself as to his specific ways of living. But the basal principles have been given.

Some of these are: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." "Whatsoever ye would that men should do to you, do ye even so to them." "A man's life consisteth not in the abundance of the things which he possesseth." "It is more blessed to give than to receive." "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."[14] Others who caught the spirit of our Lord have added their insights for the good life: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich." "Let this mind be in you, which was also in Christ Jesus: who . . . made himself of no reputation, and took upon him the form of a servant."[15]

We can read and re-read such classical descriptions of God's pattern for human life and, on each new level of our maturity and experience, we will find in these basic insights new ways in which we must stretch our capacity for entering into community with our fellows. We grow in maturity as world citizens the more we are able to see others with the same objective concern with which we see ourselves and the more we act on that basis. With such guidance there can be no sharp line between obligation to self, to community, to nation, and to the world.

We may note in passing, though it should not be a determinative motivation, that an infinite hazard for ourselves is involved in working out the way we live. The Great Teacher set up as a criterion for our becoming members of God's family whether we have cared for our fellow men, whether we have treated them as fellow creatures, whether we have been on the

side of the needy, the poor, the disinherited.[16] Moreover, there is more involved in working for our neighbor's good than in believing that there is an inner goodness in him if we can only penetrate to see it or in acknowledging his inherent absolute value as an individual. In our Lord's great sermon some of his directions were given "that ye may be children of your Father which is in heaven."[17] Thus, it is not alone our neighbor's welfare that is involved; it is our own basal relation to God.

The Christian conception of togetherness reaches its climax in the universal community of believers in Christ whose members revere the same Master; read each in his own tongue the same Book; use the same symbols—cross, bread, wine, water; and unite in the same prayer in which "our" and "us" recur with ever deepening meaning. It is an interdependent fellowship, in which if one member suffers other members suffer with him, deeply conscious of a oneness far more significant than that which comes from mutual understanding and reciprocity of the ordinary sort. Here community rises to a spiritual level: "though many . . . individually members one of another . . . all one body in Christ."[18]

Back of practically every example of living in the chapters which follow is the high purpose of those concerned to have a part in establishing such a community of believers on the local level. As God's Word is studied together; as with one another little groups kneel in prayer, confessing their sins and asking for God's mercy and love; as his will asserts dominion over all—they discover a unity because they are fellow children of God, fellow sinners, fellow saints, and joint heirs with Christ in the glories of the Kingdom. In such a fellowship is found the sustaining and renewing source of true spiritual community in which there is no East or West, in which the spirit of Christian equality, love, and mutual aid is expressed and, if need be, the barriers of poverty and cultural differences are overcome.

It is because our individual styles of living have a direct relation to the creation of these local fellowships of like-souled

persons that the experience of earnest, committed persons has been assembled in this study. The fashioning and preservation of this *koinonia*, whether in local fellowship or in wider spiritual community that will embrace all mankind, is the peculiar work of the Holy Spirit. But the accounts which follow in later chapters show that we can help or hinder that consummation by the degree to which we consciously endeavor to enter into community with fellow human beings.

The Centrality of Commitment

An attempt has been made so far to put content into the word "community," to show certain social and spiritual gains from establishing a sense of togetherness, and to suggest some of the many ways in which this desirable corporate experience can be achieved. The thesis of this chapter is that this state of social consciousness which we have called a "sense of community" pictures the relationship with others in which the sharing of values becomes most possible and inevitable.

It may be that personal conditioning, family responsibilities, or conflicting obligations may prevent any particular individual from fulfilling the conditions which make for wholesome integration and for fullest comradeship with those to whom he goes. Granted at once that there are such exceptions. But even if this is admitted, nevertheless the question for any would-be helper is whether community is the ideal relationship from which one should regretfully and reluctantly depart only if one must. Once granted that communication from life to life takes place best in a certain social atmosphere of mutual understanding and trust, then ways of achieving this relationship will spring to mind as personality and conditions permit.

The crucial questions for anyone setting out to work for local or world community are these: Do I singingly and wholeheartedly accept, as my own, God's purpose of brotherhood for the new society? How can I achieve the mental, emotional, and social stature requisite for doing my part in carrying out his will for the human race? It is in such commitment to the will

of God that I am liberated from the tyranny of results and can rejoice to be used for his great plan which embraces vastly more than my life span. Minor suggestions will be given throughout this study to aid in discovering how each can do his part in meeting the distinctive task God seems to be giving to this era of the human race—the attaining of world community under his sovereignty—but no uninspired insights from sociology or psychology can take the place of accepting for the good life God's principles for human relations and attempting to work out what those principles mean for ourselves and for our larger corporate selves.

The effort to achieve community will certainly involve discipline, inconvenience, and discomfort. To rebuild the life of an overcrowded city block or of an Indian village cannot be done in a short time, nor can it be best done by occasional visits from some city center. For fullest effect one may be called to live with the Puerto Ricans in East Harlem or with the villagers in India, until one is no longer considered an outsider. Such a cost of achieving a Christian society may be too high to make the undertaking attractive to many. "Your neighbors will be generous, but they are curious, too; and in a village—especially if you undertake to live alone—you say good-bye to privacy, or you will not stay for long. If your door is shut to them, they will shut their hearts to you; if they may not watch how you live, they will not let you watch how they think; and insofar as you pretend with them to be other than you really are, so far (and much more skillfully) will they pretend with you. . . . You must be prepared, too, to house the unexpected guest and provide bedding, and this brings a real problem. Put bluntly, your guest may give you what you wish would be taken away."[19]

However, whether the road ahead is one of discipline or not, there is for each an inner guidance to follow which is alone peace and enduring good. Each is faced with the challenging choice of what the good life means for him. Self-dedication, discipline, and commitment may take many forms; the common

element will be that one has been willing to lose his ego-life.

The cost of achieving Christian community is high, but there are always those who do not count the cost. After an initial experience of six years in Mexico, one worker changed her mode of life because "I desperately wanted to get near to the ordinary people and to be able to help them."[11] Another worker, as he lay awake in the rest house at night with the sounds of the passing crowds of Indians in his ears, found this question shaping in his mind: "Could I by any means get near to the heart of my brothers so that my life might help them to feel the meaning of a common Father's love?"[20] A young woman, working in one of the poorest and most crowded blocks of New York City, and recognizing that where there is commitment all the rest follows with joy, whether in Harlem or in China, exclaimed: "I want to be close to them, to live with them, to know them, and to love them. Nothing that I can do is too much to improve their standards of living and, above all, to introduce them into a worshiping fellowship."[21] Doubtless only such a fundamental commitment to God's purpose can provide motivation strong enough to bring about the adjustments that may be necessary to achieve community.

II

HOMES WITH ACCUSTOMED AMERICAN STANDARDS

IN THIS and the next three chapters, four more or less distinct types of homes will be discussed. The first includes probably the great majority of missionary homes. For this group the main consideration in home formation abroad has been the approximate reproduction, as far as practicable, of standards to which the particular homemaker has been accustomed in America.

Three Reasons for Such Homes

The erection of these familiar Western standards may be due merely to a more or less naïve, uncritical transfer of patterns to which the individuals have become accustomed. With little reflection upon the significance of their policy, some attempt to reproduce in their new homes comforts and conveniences that were widely accepted as proper for their class. Many, habituated to the patterns of American urban life, take for granted the whole range of modern household helps and furnishings. It seems, therefore, obvious and natural to set up homes with as many of the amenities of Western life as possible. Having just emerged from this American way of living and being conditioned by its high standards, young recruits may not at once have a live awareness of the complex issues surrounding the establishment of a Christian home in a different culture and on a different economic level. Therefore, with

no disturbing questioning they proceed to live as well as their limited salaries permit.

But there is a much more conscious reason. A retreat is needed from the sordidness of the environment in which one may work, if one is to maintain one's equilibrium. After a hard day in the school or hospital or when returning from a tiring tour among the villagers, the neat, tasteful, restful rooms, the dainty meals, the good linen, the pictures, the books, and a general sense of home, heal and refresh both mind and body. Some feel that their souls would starve if not surrounded with touches of accustomed beauty and comfort. An oasis of the familiar is needed. Hence, a bit of America is erected in the adopted land.

An appreciation of what such a home can mean comes from Africa: "When my wife and I first came to the Congo, we brought only a piece of American oilcloth with which to cover our table and enamel plates and mugs; but after a twenty- or twenty-five-mile tramp and gospel meetings thrown in, when we sat down to such an uninviting spread we lost our appetites and could not eat. Hence, when my Granny sent us a pretty tablecloth and a trader gave us some simple china cups, saucers, etc., we accepted them as from the Lord. I am confident that a comfortable bed, a neat and attractive home, and agreeable surroundings make for health, commend our testimony, and prolong our stay in the lands of our adoption. What a relaxation it is when, after weeks of tramping and preaching in the mud or dust, the filth of the villages, the noise and publicity of the ever-gathering crowds, we are able to turn our feet toward a place where cleanliness and order reign."[1]

In visiting the church's work abroad one is filled with admiration over the creative imagination and adaptability with which these homes of refinement have been evolved, although confronted with novel conditions of climate or unusual building materials. It is usual to find an atmosphere of hominess and a touch of beauty. For high reasons, wives have consciously

tried to provide for their families the measure of decency and comfort which has been traditional in the homes from which they have come.

Quite opposite reactions are possible on the part of a world traveler who sees the rugs, the carved wood or ivory-inlaid tables, and the shining beaten brassware. On the one hand, this visitor, who has thought of missionaries as people quite apart, is relieved to find them really human in appreciation of lovely things. On the other hand, what seems like a palace to the critical observer may be judged as extravagant and beyond the plane of living in the home from which the missionary came. This is partly because the critical visitor does not realize how cheap the products of local handicrafts may be compared with plain hardwood polished tables in America, or that a meal was served in his honor far beyond the usual diet.

Still a third justification of such homes, aimed at embodying higher Western standards of comfort, is sometimes made. They are to be an exhibit to the people of what a modern home can be. Demonstration is necessary, because indigenous ways are so different from those of the West that any comprehension of what American home life is like must come from its realistic embodiment. "After all," it is sometimes said, "isn't our aim to uplift the people materially as well as spiritually? Show them, then, something toward which they may strive." From this standpoint these homes are an invitation to emulate the American way of life, and in some minor way these particular homemakers regard themselves as interpreters of Western culture, possibly correcting the impression of extravagant living gained from Hollywood pictures.

This is illustrated by the experience of one who is convinced that the Chinese are likely to question a person who sacrifices for sacrifice's sake and is so sure that the spirit of sharing is more important than the style of one's home. She had been in the habit of keeping her lovely American-style study open and always accessible. When she returned after the last war, teachers and students urged her to open the study again.

"Please do. Your study is the thing we missed most while you were away. We loved its beauty and its message. We can have Chinese rooms everywhere, but we need the inspiration of your lovely study to hold us up to better things."[2]

Another, who has had a quarter of a century of experience in China, eventually decided "to introduce all the amenities, household conveniences, better food, and cultural opportunities (music, pictures, and literature) which go with Western Christian civilization. This plan is making uncounted numbers of friends among student and other groups who come to enjoy the comfortable armchairs, books, piano, cakes, and coffee. After all, it may be more desirable to introduce them to the better aspects of a more elaborate type of living than to limit ourselves within a style marked by the relative absence of material things. We must not conclude because China is a poor country now that it must necessarily remain so. There are infinite resources here. We should introduce them to nice foreign homes, pictures, books, good furniture, radios, stoves, etc., rather than that they should think the only advantages from wealth are cocktail parties, gambling, all-night dancing, and horse racing to which they are introduced by some foreigners living in their country."[3]

The very curiosity which foreign homes arouse may be considered a further point in their favor. "The people like to see something new, and if we use too many of their ideas in the decoration of our homes, there would not be the appeal of curiosity which has proven to be a very effective tool of evangelism. Because of this interest in the novel, we are able to talk to them in the privacy of our own homes about eternal values and personal commitment."[4] Similarly, Japanese women are said to be eager to see how Westerners live in order that they may work toward this standard. Thus whether or not the foreign home is better, it is at least different, and hence one can capitalize on the natural desire to see how others live.

Very likely all those who maintain as fully as possible Western standards are truly eager to lessen the gap between these

standards and those of the people among whom they work. However, they believe in doing this by raising the people's standards rather than by lowering their own. "After all," it is said, "isn't our aim to uplift the people materially as well as spiritually? Show them, then, something toward which they may strive." This striving may be implemented constructively by developing the mind in schools and colleges, by developing skills in industry and agriculture, by organizing cooperatives, and by encouraging public opinion for a type of world organization in which gross inequalities will not exist.

Four Warnings

Although it should seem unnecessary to state it, nevertheless we need to be consciously aware that Christianity and civilization are not synonymous. A distinction should obviously be drawn also between the Christian Gospel, which one has gone to preach, and the superior material equipment imported in large ship boxes. It is not our main business to transplant Western culture or to lead converts to assimilate the manners, customs, and ways of thinking of Europe and America. Certainly it is not our aim to impose any sort of streamlined culture upon all parts of the world. Moreover, the folk in impoverished lands need not only things to live with but, far more, good news to live by. Further, our Western high valuation of material comforts, conveniences, and successful acquisitiveness is not altogether in accord with the spirit of the Gospel. In certain areas one has to guard against any unrealistic enthusiasm for Western standards, since those values are wrapped up in what is regarded as a bourgeois way of life.

Secondly, in appraising the value of setting up a typical American home in another culture, it is well to maintain a distinction between items of material culture and patterns of family relations. It may be the latter that form the truest contribution. More important than improved furniture and mechanical devices is the demonstration in actual life, by a transferred American home, of democratic patterns of living, of the

relations of husband and wife and of parents and children, of standards of cleanliness, sanitation, and health. It would reveal such things as the freedom of the wife, her share in her husband's work, and the way she brings up her children. The people see the whole family play games together; how the father romps with the children, takes time to read to them, and helps put them to bed. These nonmaterial exhibits of the Christian spirit in a home are fairly free from dependence on Western mechanical devices.

What a witness these family relationships may be is indicated by the basis on which a Chinese youth decided for the Christian life. He had been repeatedly invited to his teacher's home but made one excuse after another. One evening he showed up of his own free will and without an invitation. Then he frankly told the missionary that he had heard so much discord and abuse in his own home that he wondered if there was a home where peace and harmony reigned. The missionary had told him that a Christian home was one where love and kindness ruled, but the boy had not been convinced. "Therefore," the boy said, "for the past six months I have been coming secretly after dark several times a week, visiting the servants and finding out how a Christian husband treats his wife and how you get along in your own home. I want a home like you folks have and so I want to be a Christian."[5] Perhaps it is these family patterns that are significant as an exhibit, not so much the effect of American material styles, furniture, and equipment.

As a third warning, the transfer of Western standards for the home to an area of lower economic level may result in undesirable, indirect learnings on the part of the nationals. One such misunderstanding, widely held among the less educated, is that the missionary is not only well-off himself but is in touch with unlimited supplies from America. Thus a distorted sense of values is sometimes aroused in which comfort becomes the chief end of man; pleasure and relief are sought in exter-

nalization and over-possession; and the quantitative rather than the qualitative aspects of man's life are emphasized.

When impoverished people see their teacher living on an economic level they cannot hope to attain in any predictable future, they may deduce that he can never understand their condition and is not concerned about their poverty. To many an untraveled national, missionary service appears to be a mere business in which certain Westerners engage because they are able to live well and are well-recompensed by those who support them. It takes much more thought and experience than is possessed by the average rural observer to see where the sacrificial aspect of a missionary career comes in. To the national the missionary's position of comparative economic superiority vitiates his influence as an example of the economic sacrifice so constantly held up to local Christians in the interests of self-support. In other words, the way the missionary lives may be a distinct drawback to sacrifice on the part of local Christians. All these concomitant or indirect learnings may be wrong in any given situation and the deductions may be false. But it behooves all to know that such learnings and deductions may be present in their constituencies.

In the fourth place, it is well to remember that those who benefit most by inequalities may be easily self-deceived when they come to justify these privileges to themselves. That idea of exhibiting a model American home may be mere rationalization for maintaining just the kind of home to which one has become accustomed, without the trouble or the creative work of adjusting to something more suited to the situation. There is ever a temptation to insulate privilege. It is precisely because we all are under the pressure of an atmosphere of national and individual self-interest, from which even our denominations are not wholly free, that the styles of living of all need the honest and sincere judgment of Christians in other lands whose perspective obviously will be different from our own.

Moreover, the financially and socially secure are always in

spiritual peril of thinking of the masses, who are handicapped by poverty and ignorance, as inferior or as in some way deserving of a status which these privileged persons would not tolerate for themselves. Probably the most subtle of all time-worn misconceptions that retards the growth of brotherhood is that some men do not want the better things of life and could not use them if given to them. Again, privilege in the presence of dire need (immediately at hand or imagined from a distance) may be vicious to anyone who long enjoys it unless it is checked by an ever-renewed sense of social responsibility. Or, quite unconsciously, a subtle sense of superiority may be developed when a higher plane of living is maintained in the midst of recognized poverty. Thus, a comfortable home with the security that even a modest missionary salary assures may have insidious dangers to the spirit.

At this point it is sufficient to indicate that homemaking abroad has complex overtones; that a naïve transfer of a Main Street home, to the extent that is possible, may not be wise; that a world Christian should be free from unthinking subservience to Western standards; and that one should keep an open, sympathetic, creative mind which is not unduly biased by its own culture.

III

HOMES PLANNED TO BE COPIED

A SECOND WAY of living is to advance one's plane of living beyond that of one's constituency but in ways and to an extent that conceivably could be copied by the community. Examples of such incentives to possible progress abound. They give glimpses of privileged people earnestly and often effectively adapting their planes of living for the sake of the underprivileged—a procedure which calls for no small amount of intelligence and creative effort.

The Underlying Principle

This plan means that one would, on the one hand, avoid absolute conformity to local standards, for this would mean that no examples of better ways of living would be given. But equally, one would not thoughtlessly or needlessly set a standard so high that even interested and awakened people of the community could have no hope of attaining it. To achieve cleanliness, convenience, and beauty within the limits of a low income sets a real example, but to exhibit these through the use of much money may have little cultural stimulus for the poorer group. In fact this may leave people indifferent, discouraged, and embittered.

Those who attempt this type of living do not pretend wholly to divest themselves from privilege, but they aim to make the most of those favorable items that are retained. They do not attempt to live completely on the level of those about them,

but they do make a serious attempt to set their plane of living so that it will be a lure to betterment and not a discouragement. They believe that, if they build and furnish their homes from cheap and convenient materials ready at hand, they are providing the only practical stimulus for the people's physical and esthetic betterment on a scale that is both simple and beautiful. Demonstration is considered more effective than hortatory teaching.

Adaptations in Construction

In the Belgian Congo sun-dried, tamped-earth bricks have been introduced. These can be made by able-bodied workers including schoolboys, for these bricks need only a simple form, the boys' own digging tools, and a few suggestions from the missionary. It is hoped that the teachers and preachers will eventually desire houses made of tamped-earth bricks, for these will last from fifteen to twenty years whereas the usual house in the Congo lasts only five to eight years.[1]

White ants will eat the stock off a rifle, a hole in a row of books, or the soles off one's boots in a single night. It is no wonder that precautions are developed against them. Concrete-block construction is used in many places, because such blocks are vermin proof and because the making of them may be an educational experience for schoolboys. A veteran in the Belgian Congo considers a solid cement floor, walls with a layer of galvanized sheet iron, and three courses of cemented bricks an elementary necessity as a protection against these white ants. Cement blocks were consciously used instead of transient materials, in one place, as a symbol of permanence in the community.

Christian respect for womanhood has found concrete expression in the encouragement given to smokeless kitchens through having large windows or, better, through introducing chimneys. New styles of stoves are created from mud and clay pots only or by combining an iron top and oven with a base of brick and cement.[2] Fireless cookers are copied in some areas. The

example of leading waste water off to tiny gardens is often followed.

Mud walls have crevices which harbor dirt and insects. Whitewashing such walls at frequent intervals gives relief from both. Lime is cheap; the work is easy; the plan can be copied and so has been widely adopted in certain areas of Africa.[3] In some walls a termite-proof layer is introduced. The plan of building cupboards and sets of drawers into the walls often introduces an unaccustomed convenience without taking more space within a room.

Perhaps a handbook on building, giving specifications of tested experiments in the various aspects of construction, should be made available for each area.

In House Furnishing

Many women, single or married, have done really creative work in producing comfortable, attractive, and sanitary homes, which in their decoration afford practical models. House furnishing may be kept attractive, yet inexpensive, by using native potteries, fabrics, and other products of local crafts. Simple, yet artistic, effects have been obtained by making curtains of Chinese cheesecloth and draperies of homespun dark blue cloth with applique work at the bottom—not altogether Chinese, yet local materials were being used.[4] In Africa, native-made raffia cloth has been used for curtains and for chair covers. Not only did this bring the decorations within the reach of the Congolese, but it also encouraged a disappearing handicraft.[1]

A homemaker in India picked up colorful handwoven baskets here and there in the villages and hung them on her mud-plastered, whitewashed walls. When she was presented with bits of hand-woven cloth which the women make for their beds and tables and as coverings for their wheat cakes, she would hang them up on her walls as tapestries, making gay splashes of color all about the rooms. When the women came to see her, they were delighted to find these things given a prominent place in her home. Later when she went to visit in

their homes, she found the gay-colored baskets hanging from their mud walls instead of lying in a dusty heap in one corner or under their beds.[5] Such products of native crafts are often crude but they are colorful and interesting, and since they are cheap and ready to hand, here is a chance of encouraging inexpensive beauty. Thus one can share ideas as well as material things.

One who has been a missionary for twenty-six years in the Philippines has never owned Western-made furniture but has found pleasure in making bureaus, writing desks, bookcases, dressing tables, and china closets out of crates or boxes in which petroleum had been packed. This homemade furniture graced her simple home as the result of skillful use of a plane, a brush, a little paint, and a few meters of some bright flowered cloth. "The creative activity brought both mental and spiritual comfort; and then one learned not to count so much on 'things,' earthly things. If the typhoon blew the roof off (as often happened), the rain could not harm any highly polished mahogany furniture."

In Measures for Health

Some of the hazards of rural life have been met by hygienic advances copied from Western homes. Of these, screens and mosquito nets are the most common. Boards raised from the floor show not only a cleaner way of making a bed, but also give protection against rats, snakes, and scorpions. Big pots of water are seen boiling in the missionary's kitchen; and this aids the water prophylaxis (filtering, prolonged boiling, etc.) taught in the schools. Many a Western mother has made it a point to invite less experienced women to come in when she was bathing and feeding her babies so that her standards in the care of children could be copied. One of the items in a realizable ideal for an Indian village home, as emphasized by the Pasumalai Trade School, is a food safe in which unused food can be kept from flies and ants. Many different kinds of devices have been worked out for having running water in the home.

Almost everyone attempting to apply the principle of this section had to consider the matter of a cheap method of disposing of night soil. Plans vary from Gandhi's Wardha arrangement, of having a moveable cubicle above a long trench, to borehole latrines and simple flush seats with septic tanks.

On the health side an interesting experiment for thermal comfort in better-class homes is being made in Lahore. A 120-foot tunnel, sixteen feet below the surface, has been made. By a simple arrangement, air from the home circulates through this long tunnel and uses the earth-stored heat or cold to acquire the almost unvarying temperature of the deep soil.[6]

Thrills from Results

When one sees even small advances copied in a village or in a more educated group, it stirs one's emotion. "It has been a delight to me each year to have numerous requests from schools and other groups for the privilege of going through my little one-story Chinese house in order to see how Chinese things can be used effectively and with very little expense. Both high school and college girls swarm upon me annually."[7] "It is no small thing that the villages around our missions in the Belgian Congo begin to show the same hygienic surroundings and love of the beautiful little beds of flowers, clean tablecloths, simple furniture, and whitewashed walls which they have seen in our homes. They are beginning to burn brick, put in concrete floors, doors, and mosquito-proof windows, and they are raising their living level every year. It is all so different from the filth and squalor of years gone by."[8] "Local untrained men had to be used in the building of four houses. But the result has been that these men have learned a lot, have begun to improve their own homes, and are in demand as builders for other persons in their villages."[9]

Possibilities of Frustration

Let no one think, however, that everything that the Westerner considers an advance will at once be eagerly and promptly

adopted. There are plenty of disappointments. One may think screening is a must, but to the villager this may be a luxury he cannot afford even if he wished to. In a hilly area in Brazil we are told that, in spite of abundant flowing water in streams, most of the houses have none piped in, are without any sanitary conveniences, and are lighted by candles or kerosene. Many conveniences which would cost little or nothing, and which could be made locally, are not used because everyone is accustomed to the old way and takes it for granted. "Although we have lived in Indian villages for thirty-seven years, I have known few who have learned from our example of cleanliness in home and compound, or about attending to sore eyes and wounds at once, having a small garden, settling quarrels by arbitration rather than by filthy language or a club, saving money in advance for a child delivery or a wedding, and using clean dispensary medicines rather than costly quack stuff sold in the dirty bazaar."[10]

Final Encouragement

In spite of such discouragements as have just been cited, one must never allow these disappointments to provide an escape from creative ingenuity in devising the next upward advance suited to the given situation. World brotherhood has frequently been retarded by the subtle suggestion that underprivileged peoples do not want the better things of life and would not use them if given them. This rationalization has often covered the exploitation of dependent peoples. Of course, there may be lethargy and fatalism, in part due to illiteracy, debt, malnutrition, and wasting disease but also, possibly, to lack of stimulus and attainable examples. When the weight of custom has been to discourage imaginative ingenuity and the application of handicrafts to home betterment, a demonstration of what can be done may stir dormant desires.

It is always difficult to draw a line between what is too much better and what can actually be copied. At one extreme, the better educated take over practically everything from electric

appliances to sanitary advances. At the other, the slightest improvement seems too much for the poor to copy. "But if we make the least possible display of foreign goods, raise our own food, and make our own furniture, the story will be rehearsed far and wide that the white men work with their hands, even make gardens. This will do more to correct the Africans' absurd ideas of white men than ten years of preaching."[11]

Finally, one should remember that none of these advances is an end in itself. The significance of material things, which modernize and improve areas in the home life of retarded regions, lies in what they can contribute to the quality of life.

IV

PERIODIC APPROACH TO IDENTIFICATION

SOMEWHERE BETWEEN the higher types of homes described in the last two chapters and the long-term adoption of the simplest way of living taken up in the next chapter is the practice of more or less complete identification, but for a limited period. A text for this temporary identification might be taken from Ezekiel (3:15) who "sat where they sat, and remained among them seven days." Evidently the prophet wanted to get thoroughly acquainted with these people in captivity and to understand their problems before he tried to deliver his message.

Advantages and Precautions

This temporary or periodic identification with the people to be reached is so common that examples need hardly be given. The interesting thing is not so much that it is done but that there are so many witnesses to the values derived from the practice. One whose work was in Nyasaland and Southern Rhodesia writes: "I have moved among the Africans for weeks at a time, as their guest, sleeping when necessary in their homes, and partaking of their food (they always served me the best their land could afford). It has been possible to win the love and loyalty of a large number of African workers while, at the same time, I have been able to command their respect by not becoming too intimate with them. I think every new missionary should spend some years in the interior in order to have

opportunities which only firsthand experience can give, in order to learn the customs, etiquette, language, and mind of Africa."[1]

Another testifies: "Those first experiences of almost Spartan simplicity in Mexican villages have won me the confidence of the people in a way that has not been curtailed even by the later change in my living conditions, necessitated by the work assigned me. All my life those first experiences will be a blessed memory to me."[2]

Even a short time in closer contact is better than none, in order to attain some of the advantages. A woman teacher in Brazil sets out with the girls of the senior class to be gone for a month, entertained in the homes of church officials, for the purpose of studying the rural situation at firsthand.[3] A group of younger missionaries in Japan attend a work camp, sharing the common life of labor, discussion, worship, and service to the community.[4] An American goes to the home of her Chinese colleague to spend her month of vacation. A pastor, answering a query by a young Westerner, after some hesitation said: "I can tell you how to do it. Go out and mingle with the people in town. Go every day and visit the merchants and shopkeepers and shoemakers and blacksmiths. Identify yourself with your community." That one can converse with people on any plane and live with them even for a few days is the cause of gratified comment. Some rugged individuals testify that traveling third class on the railway, except on long journeys, has brought them not only knee to knee and shoulder to shoulder with their Christian brethren who must travel this way but has tended to unite them in spirit also.

Of course precautions may have to be taken. A man will tour the inland villages of southeast Arabia sharing the common dish eaten by all the other members of the caravan, but he sleeps under a mosquito net and is protected by vaccination and inoculation against smallpox and typhoid fever. Another takes along his own cot and bedding, uses his own basin and towel, and after the sojourn returns to the main station for a clean-up.

Two Examples

Two first-termers lived for a summer month with seven Chinese girls. "We came out of the experience feeling that this is the way to work in China. What a glorious family and team we became as we went about our work of teaching children, making bean milk for hungry babies, taking sick people for medical care, visiting in village homes, singing, playing, boating on the canal, and worshipping together. Four of the girls were non-Christians, but they were most certainly looking for the truth and reaching out toward the highest way of life. In all the natural ways that this close, day-to-day association in work and play made possible we looked at God as a personal Father who loves us and has given us a way of life which is the way of love. The students began to see evidences of God's love in their own lives. One wrote back after the month: 'I enjoyed our living together very much. It was my first experience of living in a Christian fellowship and I really appreciated it. How I long to live like that all the time.' "[5]

Another gives a picture of close and happy household community achieved in a Chinese pastor's home while waiting for a more permanent residence to be provided for himself and wife. "There were two rooms, one for the baby and one for our living-dining-bedroom. Our kitchens were next to each other, behind the house. We set up an iron stove, and they used their wood and reed open fire. We always kept hot water so they were able to borrow when they wished to do so. They had one servant; we had a cook and a boy. We were there for three months of the winter, and we sat around their charcoal brazier in the evenings or they sat around ours, until we finally had to discard the charcoal for a very small wood stove because we were getting sick from the fumes. They read from the light of our gasoline Coleman lantern, and we munched their peanuts. We were almost one household, although for our part we ate Western-style breakfasts and suppers with a Chinese noon meal. The baby had a play pen on our bed. Admittedly it

would have been very difficult had the baby been at the crawling-walking stage. There was no health problem; we had no more colds than usual and were not sick. The experiment had everything in its favor, for the family with whom we lived were of somewhat superior intelligence and quality. The companionship and smoothness of the daily living were actually thrilling. It was crowded, but the experience of living with a Chinese coworker was one we shall always treasure."[6]

Those Westerners who could never adopt indigenous ways and planes of living as a continuous way of living might not only enjoy such temporary or periodic touches with the people as have been suggested and illustrated, but in the process they might equip themselves to be more skilled communicators.

V

VENTURES IN CONTINUOUS COMMUNITY

AS HAS BEEN noted, this study is mainly concerned with attempts to achieve community between representatives of a Western culture and peoples of a different culture and usually of a different economic level. There follow intimate pictures of ways of living which attempt to embody a high degree of identification over extended periods of time. It is because this type is less common, departing distinctly from the more usual patterns, that it seems best to portray them in detail and to let each homemaker speak for himself or herself. These accounts themselves provide the best way of disclosing the motivations, the gains and losses, the actual experience, and the rewards of this type of life. Even if, in any particular instance, one should feel inclined to query the wisdom of the plan adopted, one cannot but be thankful that these human documents represent sincere efforts to follow the gleam. It is hoped that those who have so graciously contributed from their experience will pardon such condensations or other editing as seemed fitting.

Ethiopia

For eleven years from 1924 on my companion and I lived in a two-room house that had been used as a carpenter shop and kitchen. This little house was made of mud bricks covered with mud plaster, had a bamboo and grass roof, and was provided with burned brick floors. Part of the veranda was enclosed with

bamboo and boards to make a small dining room, a bathroom, and a sleeping porch.

In order to make the rooms lighter, we pasted unbleached muslin on the walls. Our furniture consisted of a few pieces of wicker work, some wooden chairs made locally, and army lockers covered with steamer rugs as low seats. Personally I have always enjoyed trying to fix things to make them look better than they were.

Even that simple house was better than those which most Ethiopian people in that district had. The few who had comparable houses had bare walls and floors and preferred to put their money into cattle or guns, rather than into furniture or curtains.

At that time most of our Ethiopian friends were accustomed to sitting on the dirt floor and thought nothing of accommodating themselves on our rug when they came in numbers. However, we always tried to have wooden chairs for the older ones. These chairs we kept near the door where we could easily and quickly seat them. The wicker chairs we kept to one side because it would be very bad to get them infested. When we had a group for a meal, we borrowed local two-foot-high basket tables, and then we all sat together on the floor to eat.

In 1939 I lived among the Anuaks in South Sudan. An effort was made to have one's house as nearly like those of the people as possible in order to get closer to them. Therefore, four large round mud houses were made with pointed grass roofs and connected by screened verandas. These we used for sleeping, sitting, and eating. We soon found that furniture and heeled shoes are not as suited to packed earth floors as are bare feet. Our floors quickly broke up and the result was just loose dirt and dust. Then when the rains came, a small leak would soon make mud in the rooms. So we had to do the floors over with cement.

With all the adaptation, however, even from a distance one would know ours was not a native house. The screening and glass windows showed this from the outside, and the furniture

and dishes inside proclaimed the fact that we were foreigners. I expect to go back to Ethiopia next year and, if feasible as to housing, I shall voluntarily adopt a simple type of living. The Spirit leads me to such a way of living.[1]

Cuba

After having been in charge of work in the slums of the city of Matanzas, I received permission to begin work in a rural community, Santa Rosa, which is at the center of a large territory made up of many small settlements.

When I first began visiting in the community, I ate meals and slept wherever a bed and food were offered me. After three months one family built a room for me on the side of their house. It was 9 x 14 and made of the same material as the country homes in Cuba: poles, rough boards, palm leaf roof, and dirt floor. This room became my home for almost five years, during two of which I shared it with a Cuban girl who helped in the work.

I ate in the dining room with the family and shared fully with them in their experiences of joy and sorrow, sickness and health, victories and disappointments, economically as well as spiritually. This house, typical of a country home, had no screens, and the one window in my room had to be closed at night for protection. Dogs, cats, chickens, pigs, and goats had full access to the house in the daytime, as there was no fence around the patio. There was no toilet of any description nor a bathroom.

Gradually the family with whom I lived were led to make many improvements. The entire house acquired cement floors; the back patio was fenced so that animals could not enter; a wire door was made for the front entrance so that chickens could not come into the house. They built an outside pit toilet with seat cover, acquired better beds with mattresses, a kerosene lamp for light instead of a candle or a can with wick in it, and made a wood stove of cement in one corner of the kitchen. A bathroom was added and a vegetable garden at the

side of the house, fenced in with poles cut from the nearby woods. None of these improvements were financed by me, but all were inspired by my presence there. These things have been copied by many families of the community.

I can truly say that I feel no bad effects from having lived under these circumstances, and not once have I had the parasites which are so prevalent here. I have had the greatest kind of opportunity ever given to a missionary, that of coming to know intimately the life of the people with whom she works. I thank God for these years.

Recently a new house has been built for me. Apart from having my own home and a place for group meetings, my main purpose in this was to create a comfortable, modest home of just those materials the rural people can obtain, but yet sufficiently better to be a model which they may copy.[2]

Mexico

My wife and I live in a rented adobe house in a village of about 2,000 people at an altitude of 7,500 feet. In lieu of three years' rent we were allowed to make certain indispensable repairs, such as attending to the roof, putting in windows (for there were none), screening doors and windows, and laying concrete floors. Our furniture is simple, all homemade, except springs and mattresses for our beds, a wardrobe, an extension dining table, a few dining room chairs, and a kerosene stove with a portable insulated oven.

For doing our wash we have a homemade machine constructed from half a barrel. The other half is used as a rinse tub. The handle is a bent piece of pipe and is fastened to a board with pegs on the underside. With some of the new solvents, which fortunately we can buy, and with an ancient hand wringer we get along very well. The ironing is done with a gasoline iron which we have found very satisfactory.

Our small vegetable garden is a great help in securing a satisfactory diet. Unfortunately, there is not enough water for irrigation and there are some vegetables we have not been able

to raise. These we either buy in the market, purchase in cans from Mexico City, or get along without.

We find the servant problem very difficult. The village girls think they should receive more than the standard wage, but if we pay more we are criticized. Also, as soon as they think they have learned a little something, they go off to the city to work for higher wages. So we plan our work, try to keep it down to a minimum, and do without servants—all three of our children, (fourteen, twelve, and nine years of age) cooperating.

We have found certain problems hard to solve. The adobe walls are two feet thick and were already in place, so built-in closets were impossible. Lumber is expensive and hard to get. Market day comes only once a week. This makes it difficult, for we have no storage space for food nor for sugar and flour which are best bought in large quantities. We have a cat, use traps and poison, but have ever recurring waves of new "inhabitants."

Certain improvements which we have made have been copied to some extent by the villagers. Instead of using three stones for a fireplace, we built a simple wood-burning stove to fit the size of firewood that is sold in the village. An iron stove-top with two griddles was put on top. We have a very simple water system, consisting of a storage tank of brick and cement which holds about 300 gallons, and a water heater which uses wood or charcoal. One faucet empties into the laundry basin.

Some suggestions gleaned from experience may be given. Because of the great curiosity of the villagers, a house should be large enough and so arranged as to allow for some privacy for the family. There should be a strict observance of the annual health check-up and immunizations, especially if there is no doctor nor nurse within the immediate area. And such a life as we have described is not to be recommended if the husband is away much of the time. We are fortunate to have access to a large lending library carrying books in English, which we may borrow on a three-month basis; otherwise our investment in books would be much greater than it is. In con-

clusion may I say that living in a small village has the advantage of acquainting one with the life and the problems of the people as nothing else can.[3]

The Philippines

Through a background of previous experience and reading, I brought to the Philippines the convictions that we have one Father who is as concerned about his other children as he is about me; that we are brothers one of another, whose duty and privilege it is to love others as self; that God is love and that only as man becomes love incarnate does he attain true sonship; that love-motivated service and sharing brings life's richest rewards, since these multiply love; that the primary responsibility of every missionary, even of every Christian, is to live love, without which no professional achievement can truly succeed and with which no professional failure is entirely fruitless. This brief statement of Christian convictions is made because one's goals and one's life philosophy should be taken into consideration in judging the success or failure of any experiment.

After seven months in the Philippines, after earnest prayer, and against the advice of most of my missionary colleagues, I decided that I would move into the college dormitory for twelve deaconess students. The decision was not made hastily, at first eating one meal a day with the students, a few months later two meals a day, and after five months all my meals. The food was fairly well balanced but did not include much milk. Therefore I bought extra milk, since I had always been underweight. Nor were the meals always piping hot. The service was simple, the minimum of dishes being used, no bread and butter plates, nor even saucers for our cups, so there was a significant saving at this point.

It was my purpose by moving into the dormitory to regard myself, the students, and the dormitory servant as members of the same household and consequently to consider the needs of all of us on the same basis. The cost of my food, laundry,

and service while living in the dormitory was about one-fourth of what I had paid while boarding in the home of a missionary. With the money thus saved I was able each year to support one student who otherwise would not have been able to continue, and I could buy milk for about four underweight students selected on medical advice. Other needs were met in the same manner; if a student without resources needed shoes more than I, money was used for her shoes. This applied to lending my typewriter, books, and other possessions. A statement of St. Francis of Assisi helped me in making decisions. When a brother remonstrated with him for giving away his coat to a beggar, he answered in essence: "What we have is God's, not ours; it is merely loaned to us until we find someone else who needs it more than we do."

My life in the dormitory continued for three years before the Japanese attacked the Philippines. With the war, besides a heavy teaching load, there were many additional responsibilities. Money and food were scarce; we were unable to employ servants; and many bicycle trips were necessary to find vegetables and meat for forty extra boarders in the dormitory. The load became impossibly heavy, and soon I was down with pneumonia and acute pleurisy which left me with tuberculosis for almost two years. Later I was interned. But in spite of inadequate food supplies and of internment conditions I recovered in 1943.

After repatriation and a furlough I returned to the Philippines at the end of 1946. About six months later, dormitory residence was resumed. A new house was being planned in which I was to live, not because I did not want to continue with the girls but because the dormitory was crowded. Building materials, however, were scarce and expensive, so erection was delayed. After almost a year tuberculosis developed again, but after ten months was arrested.

Friends concluded that these lapses were the direct result of living in the dormitory. It is impossible to judge. Diet and work load may have been responsible. Long hours were spent study-

ing after the dormitory became quiet and, of course, one had to get up early with the girls. Certainly with the heavy schedules that missionaries often carry, any step that jeopardizes rest may contribute to a breakdown. But for many reasons, only part of which have been given, I cannot blame my ill health on the dormitory alone.

How can one appraise these experiences? On the one side, there is the inconvenience caused other missionaries and the expense to the board which sent me out. On the other hand, there is the amount saved in the matron's salary during the period I served in this capacity; the rent received from the house I otherwise would have occupied; and the students kept well.

But more important is the spiritual aspect of the experience. Living with the students enabled me to understand them and their needs better and brought me much closer to them. Since I lived with them, they more easily forgot their shyness and gave me more opportunities to bring the resources of my theological training to bear on their intellectual and personal problems. It is in such personal conferences, I believe, that the teacher has her most fruitful teaching opportunities, for conferences sought by students have the advantage of meeting a definitely felt interest. In many cases an economic chasm is a barrier to true Christian fellowship. However, eating and living together under the same roof tended to minimize this chasm and our fellowship was much closer than it could have been otherwise. Furthermore, in this situation I was able to illustrate what I felt was the meaning of what I taught in the classroom, and an illustration is worth much more than the spoken word. Even professionally I gained, for in understanding the students better I was able to prepare my lessons with more knowledge of their needs and abilities.

Even if it could be proved that my illness was directly the result of my living in the dormitory, I would do it again because I believe that there is no substitute for love expressed in sharing. I do not believe that Jesus would have been more ef-

fective if he had avoided the cross and had lived to teach twenty or thirty more years. And I do not believe that missionaries can be more effective if they maintain a standard of living much higher than that possible for those with whom they work, even if it means more years of service. This statement is being made after thinking about it very seriously while spending months in bed with tuberculosis. The conclusion is not easy. But Christianity was never meant to be easy. My own experience has convinced me that there is a way to wisdom, love, and peace; to a closer fellowship with God and with our fellow men; and to reveal God and his will to others. It is a way that costs. But I firmly believe that the gains outweigh the price.[4]

China

China—1

The decision to live very simply, Chinese style, with my Chinese colleagues has paid rich dividends. There have been no artificial barriers to our fellowship and we have had a very happy family life. Our home has received a constant stream of visitors. Since "liberation" the country people have been free to visit us. Some come for Christian fellowship; some bring patients to the hospital or stay with us while they themselves are having treatment.

Many of these are friends who have entertained us in their homes in years past. So it has been a deep satisfaction to be able to receive them easily and naturally and to share with them our food which is no different from their own. This kind of hospitality was not possible in the old days when I was living in a foreign-style home, eating foreign food. This type of life is also a little nearer the ideals of the new people's democracy, so that one feels a little more in step with the times.[5]

China—2

Somehow I have always been interested in living on the plane of the people among whom I find myself. So, upon my return to China in 1937, a Chinese home was chosen. This was renovated and was decorated as much as possible with Chinese

workmanship, in order to make the women more interested in their local industries. To this end we had sewing circles using native materials, as well as lectures on food values. In various ways we tried to enlist the interest of the women of the church in clean homes, in sanitary campaigns, and in literacy programs. Tactfully we tried to help the women and their children appreciate higher, but not necessarily more expensive, standards for their homes. It was thrilling to see the new life and joy fairly beaming from their faces.

During the war with Japan it was necessary to move to another province. And there, because of the overcrowding, I chose to live in a very tiny room in a Chinese hospital yard. The room was whitewashed; the single paneless lattice window was papered; new Chinese straw mats were put on the floor; several pieces of secondhand furniture were installed, leaving not much more than walking space. There was a folding campstool and a folding stand which served as dining table or, at other times, as an additional seat. The lower drawers of the chest stored the plates, cups, and kitchen utensils. A suspended string was the towel rack. Potatoes and vegetables in small quantities had to be stored under my wardrobe, but this enhanced the merriment of my guests and made them feel at home. It really was pleasantly cozy, and guests to the number of five to seven each week loved it. I tried to keep the room as clean and orderly as possible and was happy when visitors of the better-educated class came.

I could have asked for a second room, but this would have crowded someone else out. I felt as a missionary I could not do that. Besides, all about me were Chinese couples living in a single room. I wanted to show them that I could be happy, as I really was, in such a set-up. I also had in mind certain Chinese leaders who were clamoring for the mission to meet all their needs on a higher level. Although I have never been robust, I did very well as long as I was strict about well-balanced meals at regular times. With absolute devotion to Christ even unheated houses can be endured.[6]

China—3

For over twenty years I lived in a large western-style house which never seemed to fit into the local picture. But from 1939 to 1945, Nauchang being occupied by Japanese troops, our girls' boarding school took refuge in the mountains and was housed in a large Buddhist temple. Two of us missionary teachers lived in a tiny village about one-third of a mile from the temple. Fields of rice, rape, peanuts, and sweet potatoes were between us and the school, so that four times a day we walked the narrow winding paddy-field path to and from our work.

The house which we rented was a small ancestral hall, having tiny windows, earthen floors, thick mud walls, and a tile roof. These walls made the house cooler in summer and warmer in winter. A thorough cleaning, the use of much lime and disinfectant, enlarging the windows, screening the doors, putting wooden floors in part of the house, and homemade furniture made the little house livable. Gay flowers in pots and also in plots around the house within a few months made the place look very attractive. The "heavenly well" in the middle of the house, a typical arrangement for that area, made it impossible to screen the whole house, so we screened the separate rooms.

While this was going on, people from the villages round about watched the process. When we were enlarging the windows, people said, "Wealth and happiness will go out through your windows." But when this did not happen to us, they too began to enlarge their windows. Many guests came to see our home. Several times the magistrate brought his out-of-town visitors to see the "most modern home" in the city.

We rented a little plot of land nearby and planted a vegetable garden. Many people came to see the new plants—tomatoes, cabbage, lettuce, etc. In fact the people were more interested in these plants, the flowers, and our home than in us personally. Thirsty men stopped for a drink in our kitchen. They chatted with our cook while he prepared meals and learned much about us. Very few vegetables were taken and very few flowers

were picked, although we built no fence around the garden. However, we furnished many a bouquet for funerals or weddings of both friends and strangers. Again and again requests came for seeds.

People felt at ease in our little home. Often, when we came home from school at noon, we would find groups of farmers who had worked in the fields near us eating their lunch on our front porch. We felt that we were accepted and that there were no walls separating us from the people. I learned more about the people and their everyday life and problems during the few years spent in that home than during the many years we lived in a mission house within a compound wall.

Houses and walls are physical barriers. But attitudes and prejudices are even stronger barriers, and sometimes they are quite unconscious. It is the conflict in the heart and soul that breaks many a missionary, rather than the physical conditions under which he lives. However, a sincere desire for a better understanding of and a closer identification with the people with whom the missionary is living and working will bring better results if the physical barriers are eliminated as much as possible.[7]

China—4

Some of the ways in which community is achieved are illustrated in the Friends Center, started in 1945 and situated in a village near Yenching University, Peking. Simple living is involved, but the main interest in this example is the way in which this Center pursues the more comprehensive goal of attaining a sense of togetherness amid a considerable measure of cultural diversity. Physically it consists of a typical North China bungalow with four almost detached wings of rooms in two courtyards and a large garden in which there is a Quiet Room large enough to hold twenty to thirty people. The long-term residents consist of the founder,[8] a British Congregationalist, an American C.O., and two Chinese couples with their four children. Each adult has joined the Center with the con-

scious desire to take part in this experiment in Christian community life. Their major source of strength comes from this consciously accepted discipline of Christian teamwork which is the inspiration of their community life.

The Center provides a setting for committee meetings, group discussions, student parties, prayer groups, and for a constant stream of visitors. The interests of the residents vary so much that a great variety of people is attracted. The majority are people connected with the Christian work of the University, but students and Christian workers of all kinds come, as well as village people, and in smaller numbers Jews, Russians, Germans, Belgians, Americans, and British—all of varying shades of thought. The two guest rooms are in frequent use. Human bridge-building across barriers of ignorance and misunderstanding is one of the major projects of the Center in which they all share.

For many years before starting this Center, the need of living much more simply than Westerners normally do had loomed large in the founder's thought. Although sent to Yenching University in 1930 for teaching history and student work, she chose to live in a nearby village where limitations of space, absence of running water, and no central heating made a certain degree of plain living essential. Gradually she found the emphasis shifting to the importance of Christian witness in personal relationships of all kinds. Hence, simplification of Western ways was not made an end in itself. She was glad that running water from Yenching's artesian wells had already been piped to the bungalow and that the Chinese rooms had three modern washrooms and toilets.

However, in the experience of deepening comradeship in Christian service the Westerners found it quite natural to simplify their standards of living. This was an obvious condition of better understanding and identification with the Chinese friends with whom they were working. Besides there was a strong incentive to overhaul one's standards of comfort as the result of the difficulties of living through civil war and through periods

of inflation. More recently there has been the example of almost ascetic living on the part of Communist leaders and of the stern personal discipline of Communist workers. No attempt, however, is made to adjust to the much lower standards of student life, for the aim has been to establish a way of life in which the younger members of the university faculty could quite freely share. It is felt that the proper place for undergraduates is with their fellow students in the dormitory. Students are welcomed at all times for personal talks, discussion groups, often as guests for a meal or overnight, but students are not expected to share in the inner life of the group.

Since some of the residents carry full-time work at the University and since the Center is so freely used, not only for discussions but for meals for as many as twenty to forty people, some skilled domestic help seems inevitable. All are glad to recognize how much they owe to the abounding good temper and active cooperation of the cook, gardener, and part-time woman servant. These three helpers, and the cook's deaf-and-dumb daughter, are a very real part of the community. Thus, the group is obtaining rich experience in establishing a spirit of oneness, not only between personnel representing a wide measure of cultural diversity but also between educated and uneducated.

In the problems which arise in the manifold relationships of this Center, variations in income and in family responsibilities are not more important or perplexing than variations in background and habits of life. Moreover, since there is a tendency, so easily developed among busy people, merely to accept one another in a familiar but irresponsible fashion, occasional conferences of the residents are held for group checking—an actively Christian version of the widespread Communist practice of "mutual criticism" (the famous *chien t'ao hui*).

The residents have begun an experiment of contributing to community expenses according to ability to pay and of drawing from funds according to need. They always try to discuss as a group methods of obtaining and spending money. In recent

years black market operations needed careful thought. They are very frank about their personal commitments and try to solve together plans for economies or extra expenditures. The coming of a first child to one of the resident Chinese couples brought opportunity for deeper experience of Christian community living in financial as well as in more personal ways.

It has been interesting to see the varying ways in which different members of the group have accepted personal discipline in their customs. One of the main problems for the younger members of the university faculty is the obligation, acutely felt by them, toward relatives.[9] All this is discussed very frankly. This has taught the Western residents much concerning Chinese family relationships and has stimulated them to useful and creative thinking. Much more difficult to meet is the contrast in the economic status of Chinese workers and the massive security on which a Western missionary rests, with one's society ready to come to any needed rescue, especially when foreigners sometimes reduce their standard of comfort in mild ways and then talk about simple living and sharing local hardships. A real sense of comradeship grows, however, as these living problems are discussed together.

One is not surprised to hear that each day begins with community prayer in the Quiet Room. Here the main emphasis is on worship and intercessory prayer. From time to time there are specially planned periods of prayer when together the residents seek guidance for action on some particular problem. It is the increasing depth and richness of this life of Christian prayer and action that forms the center and source of all their constructive work. No rules are laid down; there is merely mutual encouragement to experiment in the life of love. In this Center the health value of a happy life is demonstrated; whatever inconveniences arise from low temperatures or limited diet are accepted as part of the good life. What would not some of us give for the privilege of occupying their guest room long enough to catch the spirit of this rich fellowship.

India

INDIA—1

I have been living an Ashram life for the past twenty years under very simple village conditions. We have rooms for about twelve students, women who come here for two years' training to become church workers. We all live a family life together—students, my Indian colleagues, and myself. There is a small maternity ward with three beds and patients come in from surrounding villages. Many of their relatives consider themselves as part of the Ashram family while with us. Living this kind of life, with no caste or racial distinctions but as a happy Christian family, brings us closer to one another and also seems to influence non-Christians about us. The idea of anything foreign is absent. Our beautiful little chapel is at the center of a quadrangle formed by our rooms, lecture hall, refectory, guest room, kitchen, etc.

At first there were two of us Europeans and we had some Western meals. But for the last eight years I have lived completely on Indian food, the same as village folk eat, only supplementing it morning and evening with eggs in milk. This has been quite sufficient.

Though our rooms are small, only 10 x 10, we have through draughts and I find it airier living in one small room of this kind than in a big, many-roomed, stuffy bungalow. We find a bed, table, chair, and a box for clothes are sufficient furniture. All of us sit on mats in chapel and for our meals. We eat with our hands, using only a plate and tumbler, so washing up is simple. Outside latrines with holes or trenches are available. We have our own well and cultivate one small bit of land, about one and a half acres in extent including the building sites. This makes it possible for us to grow vegetables, *dahl*, and *ragi*, and to have flower beds in front of all the buildings.

From my own long experience I can sincerely witness that I am happy and that this kind of life is very worthwhile, especially if lived in a rural area where one naturally becomes part of the village community. We are welcomed in every home,

Hindu, Moslem, and Christian alike, and all seem glad to listen to our Christian teaching.[10]

India—2

Several years ago a missionary left her regular mission bungalow in Western India and, with reluctant permission from her mission because of her precarious health, went to live in a village twenty miles from the nearest hospital or other mission station.

A two-room village schoolhouse was revamped for her by making a stone-slab floor, adding country tile on the roof to lessen the heat, and hanging a burlap covering inside to make a dead-air space. A very simple bathroom arrangement was constructed with an oil barrel outside, which was filled with water by hand, and the flush closet inside, which drained into a series of earthen pots underground. The kitchen was one of the wonders that all wanted to see. It was only about 6 x 8, but it had two open *chulas* or firepots, one of which was connected to a hot water tank. Next to these stoves there was a simple drain with water also supplied from an outside barrel. About the house she had planted vines and at the back was a wee garden which added to the attractiveness and significance of her place. A village road passed hard by her front door, and her neighbor's goat pen was about two feet from her house wall.

Shortly before her recent retirement an American visitor came to the village and could not help but notice that the village streets were clean and well kept. He decided to find the reason and asked a young man who was sitting under a tree nearby whether they were expecting visitors of distinction. "Why, no," the young man replied, "we weren't expecting any visitors at all. We keep the village streets this way right along. You see, the lady who lives in the house over there has such a pretty place and she keeps telling us that we should keep our homes and village neat and clean, so now we sweep the village streets regularly."

This house was visited by a constant stream of villagers and

others who were interested in seeing how it was made so cool, comfortable, and attractive that a European could live there several years maintaining her health and full-time village work. At the end of her many days in India she felt that this was the real way to come to understand the villagers.[11]

INDIA—3

The principle adopted by my wife and myself has been to live a simple and shared life, but not just as those around us are living. We do not believe that absolute identity would mean that we would necessarily be closer to people. The most important things are sincerity and the spirit of our lives. If we fail in these, our experiment in simpler living will fail. We try to do without the things that are not necessary and to use with and for others anything we do have, since otherwise they have little chance of ever enjoying such things.

We think that simple meals are sufficient. Candy, nuts, extravagant dishes, and several-course meals are not necessary. We have a cook, but we help in cooking, washing dishes, and carrying things to and from the kitchen. If we had every convenience in our home and more servants so that we would not have to share in the work, then how could we teach anything about their homes to the mothers and fathers around us or give them an example? We like to have our children play with the Indian children and participate in other activities with them as much as possible. Naturally care has to be exercised, but though our two children mingle freely with Indian children both have enjoyed perfect health.

We came to feel that a car was necessary, for it was taking most of our time getting to and from villages and leaving little time for the actual visits. It was taking hours to inspect jobs away from the trade school, when a few minutes would have done the trick with a car. Our Indian friends were also faced with inadequate transportation day after day. We did not want a costly car that would give the appearance of luxury, so we purchased a secondhand army jeep and felt justified be-

cause it is shared and not used only for personal convenience. In other words, we find the ideal of sharing is a good guide in deciding what to acquire.

There must be a joy in simpler living, otherwise the end will be defeated. Unless we can enjoy simplicity and not chafe at the inconvenience, it will be hard to maintain a radiant spirit and we shall always be aggravated by the things we crave but which we have denied ourselves.

We must experiment. Some of the experiments will be failures and some will succeed. What works for one, may not work for others. New missionaries especially must not attempt everything at once, for they may easily ruin their health. Simplification of living for us was a gradual process during our first term. In general, recruits tend to bring too much equipment from America before understanding the situation fully. All must be done in a spirit of prayer and adaptability to surroundings.

The home is the center of all our other work. We feel that time and strength spent in making it rich in fellowship are well spent. Simple living, proper training of children, housework, being neighbors, are worth a lot of effort. We do not believe that the general American standard is necessarily ideal and so we try to live in a simple but exemplary way, yet one that may be achieved to the greatest possible degree by our Indian friends.[12]

India—4

After thirty years of doing educational work through a primary school, I felt clearly led to leave the fine mission bungalow and take up my residence in one of the Bombay tenements (*chawls*), where I continued to live for another six years. I wanted to be more at one with the people, more at their disposal, more easily available to them. I felt that something more should be done in this crowded district and that this "something more" was my being there personally, living Christ with them, illustrating him so to speak.

The tenement area was a smelly, dirty, noisy place, with teeming hundreds of all types. When I went there to live, there was shocked protest from some of my well-meaning fellow missionaries, encouragement from others. Many prophesied that I would surely fall sick before long. But I found that one does not necessarily become ill from bad smells, much noise, or even a filthy environment. I continually tried to live wisely and hygienically and kept in good health for the entire period I was privileged to live there.

I did not live as simply as I had expected to. A small table was soon replaced by a desk with drawers. A good cupboard took the place of a tin box. None of my neighbors had much more than a wooden box for their belongings. I had a room, a small one, but it was a room all to myself. My neighbors lived two or three families in one room, sometimes as many as ten to twenty persons. However, when I would show them my room, my visitors understood that I needed a place to myself. They seemed pleased that it was a room just like theirs, except that it was made attractive with curtains and with pictures hung low enough on the walls so that they could be seen. I always felt that I lived luxuriously in comparison with them, but I was right there with them. I could play ball with their children. When I played the gramophone, my neighbors all shared in the pleasure. If they cooked something special, they sometimes gave me a sample. Since my primary aim was to be with the people and to learn to hear, understand, and serve them, whatever simple living that necessitated I tried to accept and to adjust to it.

While I was the only American living in the Center, I had as associates an Indian nurse, a number of teachers, and several other helpers. A Hindu man, who with his family lived in one of the nine rented rooms, was heard to say: "The Friendship Center is a little bit of heaven in this district of the city." Neighbors felt that it was a pleasant place to which to come because it was clean and because there was usually an atmos-

phere of peace, as you would expect where Christians were living.

There were very real advantages and opportunities in this way of living. I was at the people's disposal at any time, day or night. If they wanted to have a talk after work hours, I was there. It was easier for me to understand their thoughts and difficulties. Living together, there was a more normal give-and-take neighborly relationship. There was less respect for the missionary and more love. There could be occasional informal teas at odd times, and a cup of tea serves many purposes in India. I could prepare it myself and serve it myself, not through a servant. Then there was a real family prayer time each evening at nine o'clock.

I do not believe that it is necessary to live in Indian style, nor that this is especially helpful or desirable, but I do believe it is well to live as simply as possible in our own way. I think it is an advantage to be able to be happy without things, but we should have enough to make our household wheels run easily. I found that living at Friendship Center was a process of learning. One gets accustomed to smells and noises. Short visits to the old mission bungalow were helpful, but a stay of several days necessitated my going through the process of adapting myself all over again. However, after a vacation of a month in the hills, it always seemed good to get back to the people and to their singing and drumming at all hours of the night. The years thus spent living with them were a blessing to me. They were happy years. They paid richly in increased opportunities for service and for closer relationship with the people among whom I lived, as well as with my Indian coworkers.

As to permanent results in Kingdom-building, I believe six years is too short a period on which to judge. Outside, there continued to be filth because of the habit of hundreds throwing all their refuse out of the windows. I know of only two young men whose lives were definitely influenced. However, I do believe others were also, though I did not know them personally. After a furlough at my mother's home in Switzer-

land, I was transferred to work in a village. Here people are more normal and have more space, so that the experience gained in the Bombay *chawls* should bring more satisfying results.[13]

India—5

Soon after going to India in 1925 with my wife who is a qualified doctor, I began to be influenced by the life of Mahatma Gandhi. In fact, one of his statements challenged me to vigorous thinking and to a gradual simplification of our home life. I have grown to feel as strongly as Gandhi that accepting anything more than bare necessities in a poverty-stricken East is truly a sin for a Christian in any part of the world.

In the beginning as an experiment and in order that the children in our home might not be affected, I went with two college graduates, Syrian Christians, to quarters in the Labor Colony of Bangalore City. One wanted to specialize in Christian theology, the other in economics and economic justice, while I carried on my social work and guided their studies. We decided that, since we were all living in a world of poverty, we would be more effective if we learned to live simply. I did the buying; the others did the housekeeping by turn, even cleaning their own latrines. That year we averaged Rs. 10 and less per month per individual for food. There was no charge for laundry for we washed our own clothing. In fact, that year we lived on about four dollars per month per individual. Later the economics student joined a group made up of illiterates and college graduates doing their own cooking together, sharing all in common, and carrying on effective work. The theological student went back to work among his Mar Thoma churches. He received no help from the church, but because he had learned to live simply he was able to carry on. Today he is the Far East representative of the World Student Christian Federation.

My wife, our three children, and I have found village houses practical. Mud walls and thatched roofs are cool and in harmony with our surroundings. We normally have a vegetarian diet which is the general practice of religious persons in India.

When at the Ananda Ashram, Bangalore, we had a small room about 8 x 8 as a kitchen and dining room. Fortunately charcoal was available at a fairly cheap rate and seemed to be the best fuel. Many homes about us were using it instead of cakes of cow dung. My wife fixed up a little charcoal stove in a corner next to a drain so that dishes could be washed even while working at the stove. There was a stool before this simple fire, and nearby cupboards were built out of dealwood boxes. When she cooked she brought to a boil one pot of food, then put another under it which left the top pot bubbling. Thus she worked from the bottom up until often there were four clay pots above one another all simmering. If we had millet cakes, the one who cooked sat at the charcoal stove and made them while the rest of us sat on the floor and ate from a slightly raised table. Thus we were a united family in our combination kitchen-dining room. One could relieve the other as we cooked and ate together.

After the evening meal, locally raised millet was put on the dying embers to start the next morning's breakfast. The gruel would often go on bubbling until midnight and was ready to eat the next morning. This plan gave us good food, saved money, required a minimum of labor, and left us free to do other things.

Visitors, generally Indians, joined in the fun and often made their own special dishes. Villagers, coming in for medical help, would stop at the door to view the arrangements. People from the city would come bringing their wives, sometimes of wealthy families, so that they might see how such important work could be done in a small space at so little cost and how healthy our children were in spite of simple living. Young men were always saying that they wanted their wives to come and learn.

We wear homespun cloth, which is always treated with respect whether we meet a maharajah or a simple villager. Hence we do not need expensive clothing for special occasions.

For a latrine we used a "purdah bowl" in the bathroom. We laid down sewer tile to take the night soil to a cesspit some

distance away where the process of composting to an odorless black loam takes place; later it is used as manure in the garden. I am thrilled with the experiment, for it may be duplicated on a village scale. However it is not easy to break age-long customs.

At the Kodai Ashram we have put drawers under the bed and thus we may live in a smaller space and yet have clothes accessible. In our new home at Gandhi Gram we are putting many shelves in the walls. At two places the shelves are closed by doors which drop down so that they become a desk, leaving book shelves in the wall in front of the desk. When the desk door is closed, the space is ready for other use. I am now working on a smokeless stove. All these things can be duplicated in village homes without too much difficulty.

Our home has always been open to all. Almost always there have been a few students or others sharing our home. How they love to wash the dishes and sweep the floors with the rest of the family! We thank God that we have never had to take any money from our guests, as is such a common practice, for because of our type of living we could save even from our limited budget and extend hospitality freely.

In these days when revolutionary changes are necessary in all areas of our lives, stripped living which St. Francis embodied makes revolutionary adaptations possible, as no privileged ways can. We are at ease in this very difficult period of tension when changes are taking place everywhere. Simple living helps to ease such tensions.

One of the happiest results of our way of life is that Indians always feel free to invite us to their homes. This is because we can bathe with modesty in the open; we can sleep on the floor; we can eat with our fingers while sitting on the floor; we can use their sanitary arrangements without difficulty; we like their food. It is remarkable how the acceptance of such hospitality gives us insights into Indian psychology. Their ways of thinking can be understood when we move closely and freely with the people.

Moreover, I have come to realize how much Indians prize the blessing of a "holy" man on their homes. I have come to think of my pastorate as including all homes of the area. When I go to non-Christian homes, I lead in prayer and simple worship, even as I do in a Christian home, and this is always welcomed. Simple living identifies one with the *sadhu*, or popular religious leader, of India who is so readily received in any Indian home.[14]

INDIA—6

I was born and bred as a girl in an old-fashioned mission bungalow, big as a barn, with rats in the rafters and ants in the crumbling cement floor. This was in the pre-electric, pre-screening, pre-rosewood furniture, pre-Persian rug era. I feel happier now in my village home because Indians feel at home and visit me with greater ease than they did before.

An apprenticeship of twenty-five years of teaching school was served before the mission permitted me, in 1941, to go back into the villages where my parents had worked and to which I had had many calls, both from the people and within my own heart. Thirty miles from the nearest American colleagues, five acres were made available near a large village of five hundred houses to which came people from other villages within a radius of ten miles. The location was by the roadside, in a neutral position between the caste village and the outcaste quarters. The supervising pastor of the scattered Christians of that area attended to the construction of my house. The work was done by local carpenters, using village materials and village methods of construction, for nothing else was available at that time.

We have been praised by some and severely criticized by others for "coming down to the level of the villagers," and there were Indians as well as foreigners in both camps. But my own justification for putting money into mud-walled, thatched-roofed buildings is that we had neither the money nor the time to build anything better. As a matter of fact, the central house cost only $50 and the guest hut and the kitchen cost about

$20 apiece. Besides the whole venture was an experiment, and if we had chosen the wrong site or had followed the wrong plan, there would have been no great financial loss even if the place had to be abandoned. Such simple houses could always be handed over for use by Indians. Moreover, on our first arrival in the village we felt so foreign and conspicuous that we wanted to sink into obscurity and find an occupational niche for ourselves in the social structure of the village. The nurse and the teacher living with me could with relative ease justify their existence, but it has taken years of residence to allay suspicion regarding our motives.

Nevertheless the thatched house did help, for it was similar enough to theirs to fit into the background. Then, too, we had to have a home just a step or two ahead of theirs or else we could not have helped them raise their standards. We could not have done it by reaching down from an impossible height above them, which an Americanized mission bungalow does actually seem to them to be. Though our houses are built of the same materials as theirs and are still far from ideal, yet they are able to observe that we have more light and air, better sanitary arrangements, and an intriguing quality of life within and without the walls.

The plant of the Jothy Nilayam Rural Center now consists of twelve thatched huts, a stone schoolhouse with palm-leaf sheds as annexes, and ten acres of land. The main house consists of one long room divided into three by partial partitions. I occupy one end and the two Syrian Christian teachers occupy the other. The central portion is our common room, with mats ready to unroll for visitors. There are no windows, but there are continuous wide openings between the top of the mud walls and the low overhanging eaves. Thatch makes a cool shade but needs to be renewed once in two or three years. Moreover, one has to keep a constant watch for termites, rats, scorpions, and other undesirable inhabitants. Everything in the houses by turn is taken out of doors and sunned once a week, while careful dusting and cleaning is done inside. During mon-

soon rains we suffer with the rest of the village, yet perhaps less than they do for we have chairs and beds when our floors become puddles.

Two kitchens were lost by fire as the result of an effort to combine a chimney with a thatched roof. There followed a stone kitchen with a tile roof, and finally this has been replaced by a truly smokeless kitchen, at a cost of $250, which has attracted many visitors. This and the rebuilt guest hut have aroused great interest among the well-to-do villagers.

For seven years we had an outdoor pit latrine enclosed with bamboo screens, the location being changed each year. That part of the grounds is now a garden. Now the staff houses, guest house, nursery school, and dispensary have inner seats with pipes to outer soak-pits, each outfit costing about $50.

There has been great difficulty in getting satisfactory help. Of course nobody of caste would work for us. We therefore have Christian villagers come in by the day. One woman does the pounding and the grinding of grain and all the hard tasks of cooking. A man hauls all the water from the well for bathrooms and kitchens, chops wood and heats bath water. Another looks after the cows which we have for milk and the breeding bull placed with us by the government.

For the first two years I sat on a mat on the floor and ate with my Indian colleagues, but of late I have had to use a folding camp table. We still eat together, they in their way and I in mine. I generally wash my own dishes, another good Indian custom.

One cannot be tied to a time schedule in village work where no one else has a clock, and one's own watch has to be set when it stops by noting the hour of sunrise in the newspaper. The modern district missionary who rides out to villages in a motor car does not get the close contact with the people which the early missionaries had who travelled by bullock cart and camped in tents long enough to talk at leisure. The real life of the village begins at night, and the missionary who wishes to get home for dinner misses this opportunity.

This type of life is a great test of character. It is hard to find teachers and other workers who are willing to live simply; hence there is a large turnover. I find myself subject to worry and irritability as a result of being confronted with conditions with which I cannot cope, unable to achieve what I want to. On my recent return from furlough I found ravenous children snatching bits of banana peel from our rubbish pit. You can imagine how much appetite one has for breakfast under such circumstances. I found myself left alone to handle the backwash of the famine—the shiftless who had formed a habit of begging; the aged whose families had cast their burdens upon Jothy Nilayam and did not want to take them back; the mothers who were determined to make me a present of their offspring: "You can baptize them and call them Christians if you like." In my distracted ponderings over these hourly and daily problems I pictured a "case worker" of a social agency in New York. What would she do with this feeble-minded wanderer about to have a child; these crippled men and women with no home—and no Home either; these lepers with fingers and toes eaten away who must find food for their children; this father dying of starvation, to whom food comes too late and who leaves two emaciated children; and so on and on, in seemingly endless procession. No telephone, no government or social agencies to whom to pass the buck, no institutions in which these problems may be neatly pigeonholed—only ourselves, our small resources, and their long-suffering neighbors.

A perfectionist should avoid this type of work, for one must be willing to let things go, to move very slowly, and to let people evolve gradually without nagging or driving them into reform. If cow dung, creeping things, and germs loom large in one's life, then that person should stay away from the village. One must adapt oneself to peasant life and see through things earthy to the more important qualities of pluck, good will, and humor; to family unity; to the love of animals and children; and to the frank open comments that make village people so delightful.

All the workers attend family prayers and receive Christian instruction. But merely holding many services and prayer meetings is not enough. The whole spirit of the group must become one. Until we can share the funds and the responsibility for expenditures, we shall not fully achieve the spirit that would justify us in calling ourselves an Ashram.

This sort of life should not be undertaken by a new missionary alone, not until he or she has become immune to common diseases, has learned the language well enough to get on for weeks at a time without English, and understands customs and people. With the right kind of Indian colleague one might attempt it earlier. Village life may prove to be healthier than town life under present conditions, even for the children of missionaries. But married couples with children could not live in a village without a car, which I have never wanted because it represents wealth to the villagers.

Perhaps it is because I was born in India and grew up without curtains, polished floors, plumbing, etc., which most Americans feel are essential, that this way of living is easier for me. Speaking as one who after a score of years left a mission compound, a mission bungalow, and the regulated life of an educational institution, I can say that life began for me when I went out to live in the country, far from town and town influences. I have had eight of the happiest and most interesting years of my life. I find country life delightful, in spite of monotonous diet and the constant feeling of being up against problems far too great for me to handle. This has thrown me back upon God who has rewarded me more than I deserve.[15]

INDIA—7

As a teacher in a city high school in America I knew what I wanted and had the money to get it. I was helping a number of boys and girls get an education, was helping to support my mother, and had enough money to get an occasional opera or concert ticket. I was also helping two orphans in India and was truly enjoying life.

When my mother died, I felt free to follow my early calling to become a missionary in India. At once my salary dropped to one-fourth of what it had been. I was more than a little unhappy until I could get adjusted. My standards, alas, were still high and I missed acutely many things. I loved to help people but I couldn't. I loved music but could not go to concerts. I could not buy a piano. I didn't have money for a victrola. I had no money for new books.

No one could help me, for I knew in my soul what things were essential to my well-being. Doubtless some things which were necessary for me would be superfluous for another. I was able to forego those things which it would make me least unhappy to lose and thereby on the whole keep a happy integrated personality. Concerts went out the window, also all magazines except two. I cut down on food, spent less on clothes, and allowed myself a new book only every three months. On the other hand, I raised the servants' wages.

My aim has always been to share all that I have with the Indians for I truly love them. If there is something which is especially needed, there is always a way to get it. A victrola was obtained cheaply from a missionary who was invalided home. I did without tea and coffee for three months and so was able to buy records for the victrola. These were shared with the people. They loved them and it was worth the sacrifice.

I did without two new books in order to get a badminton net so that we could play together. Some months I buy no new clothes at all so the money can go for other things. I have dedicated my money to the Lord and have asked him to help me be a faithful steward of it. At the beginning I discovered that it took almost three times as much brainwork and ingenuity to live simply as it had taken to live in America on a much higher income level.

Living conditions and circumstances vary greatly among mission stations. The high-geared social life on a college campus is quite different from that of a district missionary who spends half of each year living in tents, camping in mud villages, and

touring the district assigned to him. The life of the city worker is more different still. I have been privileged to live and work in each of these types. Through all the changes I still have my "Largo" record, my "Bargello" and "Luini" madonnas, my rugs and curtains and books. I love pictures and give a prominent place to Hoffmann's "Christ Praying in Gethsemane" and Sallman's "Head of Christ." At least three persons have come to know the Lord Jesus through first becoming interested in these pictures. There is plenty left for extra milk and eggs for tubercular babies, fees for orphans, and occasionally sweets for the hungry after they have been fed. My home is open to any national whether he be rich or poor. I have friends also among wealthy non-Christians—lawyers, inspectresses, professors—and I can entertain them unashamed. Hundreds of poor have shared my food and my home, many staying all night. They do not begrudge me the things I have because I share all I have with them. We are fast friends.

After some five years there was a shift in values. It was a matter of relativity. Certain needs seemed more important than others. If I cut into my soul's food, my usefulness was impaired. It was necessary, therefore, to discover what expenditures were necessary for my maximum contribution to society as a whole, but at the same time there had to be a minimum, for one cannot let others starve and yet be happy oneself. For the past fifteen years that minimum has been half of my missionary salary. Having found out through experimenting the most satisfying way of living, it gives me more joy to spend money on fees, food, and clothing for others who are in great need than to spend it on myself. I have found happiness in living simply and am no longer discontented or discouraged.

My work is complicated and exhausting. There would be no point to it unless I shared with all the joy I have in knowing such a wonderful Redeemer. It is knowing him and sharing his love with others that gives life a buoyancy and freshness which keep me from becoming discouraged under the most trying circumstances. I love my work, and if I had to choose a

lifework all over again—even knowing all the difficulties, heartbreaks, and sacrifices—I would gladly make the same choice I did twenty years ago.

However, while simple living is good, basic attitudes are of far more importance than material things, such as houses made smaller, furnishings kept inexpensive, and food costs kept low. This one thing is clear. All our living, whether in expensive or in simplified quarters, is in vain unless the driving force of our lives is to bring men to Christ. In my experience this has been done by truly entering into the joys and sorrows of the people, by sharing all my things with them, and by trying to keep my life centered on the Spring of Living Water.[16]

VI

THE HIGH PLACE OF ATTITUDE AND SPIRIT

SPACE will be given to repeated, yet varied, judgments that spirit and attitude are the most important factors in relationships, not only because these judgments are widely held but because of elements of truth which they unquestionably embody. The question will be raised, however, whether even good will does not have to be informed.

The Priority of Right Attitude

"The wall about the compound does not make so much difference if the gate is always open to receive those who wish to come in." This pithy judgment is repeated over and over again from almost every area. One man with forty-three years experience in China writes: "I have come to the conclusion that it is what we are and how we act that counts most, not the simplification of things. The important factor that overshadows everything else is whether individuals lead a Christlike life."[1]

From India: "Whether property and possessions contribute or hinder depends on the missionary. No matter what we do there will be a difference, and the resulting effect is at least as much from attitude as from the pocketbook or material goods. We shall not be able to live simply enough to identify ourselves economically with the people, but use of our possessions will largely determine whether they separate or bring us together."[2]

From Korea: "The question of relationships between missionaries and nationals is much more one of attitudes than of ways of living. One can live simply and be far aloof from the people. And one can live according to Western ways and standards and yet come very close in matters of the mind and of the heart. The thing that matters is respect for personality at any and all times, places, and levels, and the willingness to give oneself unstintingly."[3]

From Mexico: "The graciousness of your hospitality is much more important than the number of courses you serve."

From the Near East: "A man's worth and his motives are judged by his actions and by his attitudes toward his fellow men rather than by the type of house in which he lives."[4]

From Africa: "It is my personal observation that a missionary living simply and frugally can often win his way into the hearts of native people rather than one with a living standard far removed from theirs. At the same time and even of greater importance is the spiritual equipment of the missionary. There is always room for one whose ministry has the anointing of the Holy Spirit, whose life exemplifies that of the Master in patience, humility, love, and compassion for the lost."[5]

From Japan: "The most essential thing is one's spirit, not the particular form it takes. We would not respect the missionaries any bit more because they live in Japanese houses on Japanese diet. Much more important would be their spirit of fellowship, regardless of their houses, clothes, and food."[6]

From India (from a missionary who has had, over a score of years, interest in and practice of simpler living in the Central Provinces): "I doubt very much whether simplification makes any difference in the degree of contact with the people or makes more apparent the spirit of renunciation and sacrifice on the part of missionaries. In and of itself it will not identify those practicing it with the people in the midst of whom they live. Simpler living in a land where there is no electricity, no water system laid out, no grocery store from which to order; where wheat must be bought, stored, cleaned, ground, and made into

bread; and so on for other things, could very easily result in man and wife spending a large part of each day in getting food, preparing food, keeping transportation in order, and cleaning their house. Thus it would defeat its own end. Simpler living involves reducing both the number and the cost of things. To attain this end you use a pen, not a typewriter; a bicycle, not a car; walk, instead of keeping a horse; one bookcase, not ten. When guests come you sleep on the floor. When you have ten people in for tea, you borrow cups and saucers from the neighbors.

"My considered conclusion is that the core of the issue is not material but lies in the realm of the spirit. The American standard of life—a car to bring sick people to the hospital, abundant dishes to feed village Christians when they come in for a funeral, a cook to prepare meals for twelve at an hour's notice, a waterman to fetch rice and pulse from the shop a mile away, and all the rest of the things which make up the standard of the ordinary American missionary—can be used to set the missionary apart, and this it frequently does do. But if the spirit is right, the American standard simply multiplies the power of the missionary for service. The supreme need is the spirit of Jesus Christ toward fellow men. As an adjunct to that spirit, simpler living has some advantages and some disadvantages. Apart from that spirit, it is useless."[7]

Cautions to Be Considered

There needs to be caution lest we too lightly assume that we have the "spirit of Christ," or that our "inner attitude" is all right, or that "externals do not matter much." It is possible quite unconsciously to treat others kindly, but condescendingly; with charity, but not with justice; as objects of bounty, but not of equality. We are not always aware of the way in which the material factors of a plane of living higher than that around us unconsciously tend to warp comradely attitudes that started aright.

One may feel assured that he longs to be accessible to his

flock, but on terms which do not show an understanding of the other's point of view. "The white man has times for certain things, and he feels native people should keep those times. But time is nothing to the man in Africa and he eats, sleeps, and does everything when he pleases. So when he happens to come and the missionary cannot see him because it is not the time for it, the chances are he will not come again. The white man feels the need for a siesta in the tropics or for sleeping late in the morning because he worked far into the night. But the native went to bed not long after the chickens did and to wait till the middle of the forenoon is hard for one who was up with the sun."[8] This means that the demonstration of loving attitude and spirit needs to be in terms that can be understood by the recipient.

This truth is further illustrated by the experience of a couple who, after a five-year term in East Asia, were transferred to another area as a result of the war. In spite of their lovely Christian spirit they were constantly discredited by their newly-adopted friends who criticized them as living like lords just because they had brought with them some exquisite pieces of furniture from the Orient.

There can be other reasons for concluding that fine spirit and attitude must be supplemented by something more radical. As early as 1944, before Communist influence was dominant in China, the Post-War Committee of the Foreign Missions Conference felt "strongly that, in the interest of developing closer fellowship among Christian workers in China, steps should be taken by all the interests concerned to lessen the discrepancy between the standards of living of missionaries and those of Chinese Christian workers."[9]

Perhaps what has been said about the priority of spirit and attitude means that they are such vital factors in one's influence that they go far toward surmounting possible bad effects from other causes. But important as these graces are, they should hardly go unscrutinized. Other testimonies in this study suggest ways in which even the spirit of love needs to be refined

and informed. There are those who, as we shall see in Chapter XIII, believe that the high base from which this loving attitude and good will may be manifested can itself be mixed with human sin—with complaisance before dire need or exploitive injustice from political or economic imperialism. Insofar as this is true, no purely sentimental good will nor paternalistic generosity from superfluity is costly enough.

VII

THE PRACTICE OF SHARING

ONE FORM of expressing the spirit and the attitude emphasized in the last chapter is the generous sharing of one's privileges, for the inner state should be expressed by an outer act in order to be sincere, to strengthen the inner attitude, and to prevent self-deception. This does much to alleviate any tension that might otherwise arise because of economic and social distance. In home after home this practice of sharing is found.

Some Examples

Books, magazines, and journals are loaned to local workers. Sometimes selected papers, pictures, and books are kept on a small table for children who drop in or are set aside to be loaned to the kind of guest who most often visits the home. A washing machine is made available to friends in the congregation. Interested Africans are invited in to hear the radio. A garden gives not only relaxing change from other work but pleasure to Chinese friends. A copy of *Vogue* may seem like an extravagance but is shared with fellow teachers, who are as eager as any Westerner to have their new dresses in the latest style.

Typical examples of sharing are: "All the Indian neighborhood children, some clean and some not so clean, play with our children, use the toys, books, tricycle, and doll carriage."[1] "If I let my Iranese neighbor borrow my tableware when she

wants to give a party, or let my friend use my telephone since he does not have one, or invite my fellow worker's child to practice on my piano, he is not going to begrudge me my gadgets and comforts."[2] "We have twenty to sixty Indian children come to our veranda daily for games and gramophone music. They come and go as they wish."[3]

One woman with more than a score years of simple living in India writes: "I have learned that it is not so much what a person has as how much he is willing to share with his neighbors that counts. I know and have experienced that an impulsive act done in love reaps a rich harvest, far richer than anyone deserves. It is a constant marvel to me that the Lord takes our simple acts and blesses them so abundantly. Not long ago a young man appeared at my door, shivering in a thin cotton shirt. He said he was a Muslim refugee, most discouraged after having knocked at many doors, and had come to me for help. I was perplexed and dismayed for I had no men's clothing. However I invited him in, and we sat around the simple brazier talking. I told him of my Lord and shared with him the joy of knowing such a Saviour. After eating some oranges and further talk, he rose to leave. At the door, when he stepped out into the cold, I just could not stand it. I quickly stripped off my navy blue coat-sweater and gave it to him, for the young man had nothing warm to wear at all. To make a long story short, he returned regularly to me for Bible study. At present he is a baptized Christian, in a Kashmir refugee camp, witnessing every day to the redeeming love of our Saviour."[4]

This spirit of sharing pervaded a home in Mexico: "During our second term my husband and I occupied a large building that had once been a school dormitory. We soon made it plain that it was to be used by all. Children came by the dozen to play in the yard and in certain of the rooms. There were guest rooms available to country people who came to town for medical help and to preachers and laymen who came for the many conferences. A place at the table was set for anyone who happened to be there at mealtime. A host of students and young

married people scattered throughout the land have memories of hours of clean fun, hilarious treasure hunts, quiet talks on the grass while regaining breath for another romp, and of books and music put into their hands to pass an idle hour. Parents who brought sick children to the doctors remember the simple hospitality offered them. This innkeeping was hard on our exchequer, on our home life, and on our other missionary duties, but it brought lasting returns.

"During our third term we finally achieved the goal of a simple home of our own, off in a village among the people. Though it is small and inexpensive, the house is colorful. Men come to examine it, to take measurements, and to ask questions before they build. Women whom we had taught to make wardrobes out of soap boxes, brooms, and curtains, now come to see what a closet is like. Families who took their baths in a wash tub in the patio or kitchen use our bathroom during the winter weeks. Some bring wood for the water heater and their own towels and soap, carefully cleaning the shower and the floor after each use. Others who have had no opportunity to learn better try out everything including our toothbrushes and leave things in a mess. But they all get clean and learn that even an inexpensive bathroom can be a joy. They also learn how to make one.

"After basking in front of our hearth on chilly evenings and popping corn after church services in our living room, men have examined the fireplace and chimney and have talked of copying them. Although there was only one other piano in town, no one envied ours. They simply came and enjoyed it or children came for lessons and practice. Our house has no dining room but it does have a large kitchen where groups can gather to make cakes or ice cream or to prepare a meal. We have found that the comradeship which grows from eating together is enhanced by working together in preparing the food.

"No one envies our car because it is theirs also. Perhaps no other possession except the Bible has made us more one with the people and has helped us to give a cup of cold water in

His name. I am strong for the simple life as far as it is compatible with health and efficiency, but I am convinced that the really important thing is what we share."[5]

Such sharing demands a refinement of spirit. The chinaware you have used with the village guests may be nicked or broken. Some guests may have unsanitary habits or may unthinkingly spit upon the walls. An unexpected guest may be offered fruit and the large, juicy mango seeds may be dropped upon your rug. You want to be hospitable to all, but the barefoot villager may track in mud. An uneducated farmer may toss the contents of his tea cup on the floor in the usual fashion of those living with earth floors. You may wish to share your fire with village friends but may find the acrid smell of mustard oil, with which they anoint their hair, is hardly bearable until you find that a small piece of sandalwood in the coals counteracts an effect which is unpleasant to you alone.

A further illustration of the tension that may arise from the desire to share follows: "A burning question with us just now is the lending of our charcoal iron to boys and girls who like to iron their summer coats but who cannot buy irons in the city and could not procure them from the coast till they were scattered for the holidays. If we lend ours it may be broken, and then what shall we foreigners do?

"Now it is true that most of us are not rich enough to support the wear and tear of our belongings which any lavish sharing of them with a large circle of Chinese friends involves. Besides the valid wear and tear, there is the unscrupulous person who borrows only to spoil or lose, and there is also the thief who takes advantage of our ever-open door and walks off with our Cloisonné vases. If those vases do vanish, will it make us shut our doors in the future and regard most of our callers as potential thieves?

"However, if it worries me to have others resting on my veranda, perhaps not entirely quietly, and if therefore I refuse those who covet the pure air, then I think I dare not have a veranda. If it gives me excruciating pain to hear an untrained

hand on my piano and so I lock the piano to all, then I dare not have a piano. If it fidgets me to see uninvited guests strolling on my garden walks and I order the gatekeeper to clear them out, then it were better to cut off the garden entirely and live in a house and courtyard. I am not advocating a lawless spoilation of property on the part of nationals. There must be education in the use of valuable things."[6]

A Two-Way Process

The spirit of generous sharing is most commendable, but it has its dangers, too, of which one should not be unaware. Sharing, as was briefly suggested in the first chapter, becomes real only as it becomes mutual, running in both directions—each receiving, each giving. Otherwise the recipient is likely to become a protégé rather than a friend. There are many beautiful examples where nationals with meager resources have expressed their gratitude in some concrete way. Sometimes these are merely token gifts or responses, but they are none-the-less significant. In some way this sense of mutuality should be developed. An aim of "doing something for native people" falls far short of such reciprocity in its spirit.

For example, the wife of a rector of independent wealth in one of the poorer districts of London definitely plans her teas so that the humble parishioners may be able to return the favor on the same scale. Perhaps a project intended for community effort could begin without a disproportionate contribution from abroad, but in a more simple way based on what the many can give, yet with a source from which modest outside help could be secured. An American in Cuba invites as many as thirty-six for dinner on Christmas. "The guests help with the work, roasting the young pig over a charcoal fire in the patio, pealing the malanga, cleaning the rice, setting the table, serving the food, and even washing dishes and cleaning house Christmas morning."[7] But she is careful to accept invitations to meals which come from these same church members. The possibility of reciprocity in sharing is definitely kept in mind.

Where, on the other hand, sharing is entirely a one-way process from the more privileged, it may instill a spirit of dependence or even produce a state of pauperization. There may be profound discontent if one is in a position where he must always receive without the capacity to respond. Whenever we of the West, whether we happen to be in America or at work overseas, cannot give to our friends abroad out of our comparative superfluity without condescension, and whenever they cannot receive our gifts without humiliation, something is lacking in expressing the kind of love inspired by Jesus.

A caution is needed also when the recipients are thoroughly self-respecting persons with as much education and ability as their Western colleagues. Many a well-intentioned benefaction may create resentment. The cultured person shrinks from anything savoring of patronage. There are signs that missionary paternalism will not be tolerated very much longer even from those with greater financial resources. The ability to share generously is itself a privilege which many a national co-worker would gladly exercise if he had the same kind of home, equipment, and salary as his Western partner.

Subtle Dangers

The need to feel superior is so insidious that one may well be unaware of it, and this need is such a mark of immaturity that one would scarcely acknowledge it to oneself. It is felt that the Anglo-Saxon, in particular, needs to guard against this temptation to entertain a latent sense of superiority. A bit of pride or patronage (often unrecognized accompaniments of privilege) may also creep into the repetition of bestowing certain favors or into the showings of a home. The comfortable road of condescension is all too open where privilege abounds. There may be a willingness to love and serve others as long as this does not affect our customary plane of living. Benefactions, which as a matter of fact may have come from sacrifice, may appear to the recipient as coming from undreamed of abundance, and this may cause envy or bitterness.

A further subtle danger in purely private sharing from above is that it leaves with the individual the prerogative of deciding, purely on his own initiative, what the uses are for which and the occasions on which the expression shall take place. This danger has been put in strong, though possibly extreme, language: "For a rich man to sit refusing half the worthy applications for money that he receives, exercising his own petty judgment or taste as to where and when he will relieve wretchedness or put a spoke in the wheel of reform or bestow joy, where and when he will refuse to regulate confusion, this must be a terribly vulgarizing process; and yet it is one that the rich man, if conscientious, cannot shirk. To play the part of Providence, to imagine that he has the right to withhold his hand when the cry of need reaches him, to pick and choose his protégés or his favorite charities, this, which is a quite necessary duty imposed on the benevolent rich man by our present system, must of necessity be a degrading process."[8]

Hence, even in connection with this noble ideal of generous sharing, one has to guard against complacency and self-satisfaction.

VIII

OVERLARGE HOUSES

IN MANY SITUATIONS workers face the burden caused by inheriting large, spacious, and elaborate residences, for the problem of the huge mission bungalow is not unique. Young pastors in New England are often given manses with seven to ten rooms, built in days when families were large compared with those of today. By law, manses in Scotland were formerly required to have six bedrooms and three living rooms, and these are now hard to manage when servants are not available. The Governor General of new India has inherited the British Vice-Regal Lodge and much of it is now assigned to offices. The extensive grounds in connection with it are given over to agriculture. Many of the other officials in self-governing India, though on a distinctly lower salary, have taken over the houses previously occupied by the British.

Similarly, oversized bungalows in large or walled compounds form part of the inheritance from previous generations of Christian Western representatives abroad. In one area they are pretentious two-story buildings of brick or stone in Western style; in another they are massive structures set in the midst of tropical foliage, large enough for a petty rajah, and in some cases larger than a nearby hostel housing fifty to seventy-five pupils.

Their Origin

There are more or less valid reasons for such houses. In the old days hotels were not so common and one had to be pre-

pared to receive guests. Western families did not spend so much time in hill stations for relief from summer heat. Building materials and labor were cheaper than at present. Every effort was made to secure privacy and security for overworked personnel. Private money or the gifts of solicitous friends in some cases led to structures larger than generally needed. Moreover, there was not so much concern about the psychological and emotional effect of such buildings on the surrounding people nor about the day when these homes would be turned over to pastors of the land. Hence comes this legacy from days when ideas and circumstances were different and upkeep cost less.

Their Modern Disadvantages

Probably no mission today would approve building such imposing homes. But there they are, and new recruits often have no other residences available. It is the house, rather than the ideal of the occupants, that sets the plane of living. For there is the extra cost of furnishing, the additional help needed, extra fuel for heat, and greater cost of repair.

But the financial burden is not as serious as the misunderstandings and jealousies that may be aroused. In Nigeria the large brick house was so far above the Africans' wildest dreams that the occupants were placed in another category, and when men came from the outlying villages to discuss some problem, they were so impressed by the house and its arrangements that there was difficulty in keeping them from spending all their time in admiring the house. In India it is sometimes overwhelming to ordinary village friends, who have known the missionary only when on tour in the district, to come to the central station and find him living in such an elaborate setting. In Turkey educated officials, who find it difficult to obtain three rooms and a kitchen, look with envy at living quarters which could house two or three families. Although the standard of housing for nationals, especially in cities, has risen greatly and rapidly during the last twenty or thirty years, spacious

buildings still represent to many an Oriental community a princely sum. "They immediately separate the foreigner from the national and this raises the old problem of jealousy and superiority." The impression made by the pattern of life, determined solely by the physical building and its location, may be hard to overcome. However simple from a Western standpoint the old-style bungalow may be, it does not give to the people an impression of self-denial but of innumerable things beyond their reach.

The tension in the hearts of sensitive occupants becomes all the greater if these Western homes loom up above small one-roomed mud shacks about them, if they are left vacant for months in the summer while national workers and their families swelter in the heat in their small houses, or if there is obvious discrepancy between the accommodation of missionaries and of nationals of comparable qualifications living in the same area. It is reported[1] that in present-day Japan a large Western-style house, only half used in a period of housing shortage, is a continual thorn-in-the-flesh to the Christian community with which its occupants are associated. As indicated in a later chapter, such wide divergence in standards and in part-time use of property are precisely what Communists find hard to tolerate.

In these days when powers and responsibilities are being turned over to nationals, these large bungalows present an additional problem. On a lower salary nationals find the financial burden, if not quite impossible, at least greater than does the missionary. For them these old-fashioned houses are impractical and unrelated to the plane upon which they must live. In one station two such homes were left unoccupied by preference, although nationals were having difficulty in getting other housing. In another area a Chinese pastor, elected to a post held previously by a missionary, gladly moved into the vacated foreign house. Some thought that now at last some of the criticism over disparity in living quarters would be silenced. But the longer the pastor used this house the greater the problems became. Expenses increased, and fellow Chinese

began to criticize him for this and that. So he and his family finally left the Western building and rented Chinese quarters. After some remodeling, resurfacing the mud walls, and planting a little garden, friends streamed to his new model home, for he was demonstrating that he could live on a lower level to the entire satisfaction of his family.

Another pastor refused to live in a mission house. He was very polite but insisted on living in tiny rooms close to the servants' quarters. When pressed for an explanation, he said: "If I live in what some of my friends call a 'foreign concession,' not many Chinese will feel free to interview me. But if I live in these rooms, it will be more like their own homes and they will feel free to come." Hence the expectation of turning property over to nationals is a much larger factor in present-day planning. Homes of a kind and size that can appropriately be taken over by the Christian leaders of the land are being built for missionaries, even though larger and more expensive ones would not be extravagant according to Western standards.

On the Credit Side

However, there is much to be said on the credit side for these large houses. "When I first came I was stunned by the size of the mission-owned bungalows used as residences. The great, high, twenty-foot ceilings, the big barny rooms, and the spacious compounds all seemed in such contrast to the humble, mud-walled, adobe-type dwellings of the simple folk among whom we were sent to live and serve. But when one learns the secret of sharing all this spaciousness, I have found that there is no resentment in the hearts of the nationals. Rather there is a child-like pride in being made to feel that the house and grounds are theirs, too. The secret is in being generous with your home and grounds and learning to say 'yours' instead of 'mine' all the time."[2]

Whether accepted from necessity or from choice, these large houses have been put to generous use. Since house and compound cannot be changed, efforts are made to use the spacious

living room or the large sheltered porch for prayer and discussion groups or for committee meetings of various kinds. Provision is made for conferences and retreats. School or college staffs may number sixty or seventy, and yet social gatherings for them or for other groups can be arranged. In one home every Sunday afternoon forty school servants gather for tea, for singing, and for a half hour's study of the life of Christ. In a room at the rear of another home a makeshift dispensary ministers to bruises, ulcers, and various minor ailments. Sick workers come to rest up. Tuberculosis suspects come to sun on the kitchen roof. Mothers with babies come to enjoy the cool of the veranda, and at times helpers come from their restricted quarters to sleep on that veranda at night.

In still another house one can find groups gathered about the piano in the living room learning English songs or sitting on the floor of the porch with a harmonium and songs of their own language. A badminton or tennis court is shared with students and teachers. Nationals, as well as Western colleagues, are frequent guests and an attempt is made to put them at perfect ease. In these and other ways such large homes are radiating fellowship and helpfulness.

When, however, such reasons are assigned for the larger homes for foreigners, the impression of unfairness or insincerity may be deepened if these same arguments do not result in any marked solicitude for providing some of these same opportunities for national co-workers.

Various Solutions

Manifestly if the much desired small houses become the rule, other provisions should be made for the helpful functions which the large bungalow made possible. Many a leading African in Nigeria has at the entrance to his compound a large hut (*joili*) about ten feet in diameter, with one doorway leading to the village path and another on the opposite side, serving as the entrance to his inner home. It is his reception room and here he visits with guests. One missionary has made a neat *joili* out

of African materials at nominal cost, put comfortable seats in it, and placed a small blackboard on one of the walls to provide a place for figuring or illustrations. Guests soon learned that this was his office, and a smaller home was possible.

In many places a separate guest house has been erected, common to the community. As schools and church buildings are erected, many of the activities mentioned above can be transferred to suitable rooms in these buildings. Storage space for school supplies or church equipment would not have to be found in a large home. It might not be so convenient to have one's office in another unit; the size of student or other groups would have to be limited; and one's home would have to be less of a symbol of fellowship. But such differentiation of function would help to make a less conspicuous home practical, and within limitations it would still have its gracious witness.

Various solutions of the problem of the large bungalow have been attempted. In cities it is sometimes possible to sell them and to build smaller houses. When more than one missionary family is in a given station, the financial side of the problem is sometimes met by changes which make a two-family house possible, or rooms are set apart for single missionaries. The upper floor may be assigned to the missionary and the lower floor to the family of an Indian principal. But, in general, both national leaders and missionaries desire to have separate residences. In one case the upper story was converted into a nurses' home and the lower story into the maternity department of the mission hospital. Possibly an experienced architect should make the rounds and suggest uses or changes which would alleviate the tensions felt.

However, the widespread desire on the part of the younger missionaries, as well as nationals, is to be freed from these large establishments. The decided trend in building new homes is to provide housing on a less pretentious scale in keeping with existing conditions and principles. Homes are being built of a kind and size that can appropriately be taken over by Christian leaders of the land.

Some years ago one of the China colleges made a notable advance by bringing its Chinese faculty into housing equal with their Western colleagues. But this was achieving equality on a Western rather than a Chinese economic plane. Since then studies of the economic base of the Younger Churches have made all thoughtful leaders realize that something decidedly less than the American standard is not only possible but advisable. There are many who clearly feel that they should not live exactly like the poor people about them and who prefer homes built in the prevailing style of the middle class or for the more advanced nationals. In most areas conditions of safety and the pervasive spirit of nationalism no longer make it either necessary or appropriate to have the old-style homes. The cost of eliminating these overlarge homes would be great. But the dissatisfaction about them is so widespread, and the economic and emotional reasons against them are so valid, that the problem which they present should receive serious attention in the new era that is upon us.

IX

FACTORS OF HEALTH AND DIET

MEDICAL SCIENCE has developed precautionary aids, not as available in earlier years, that all missionaries should use as advised. Hence styles of living such as are described in Chapter V, embodying a high degree of identification over long periods, may be undertaken with far less risk than in earlier decades. The Christian Medical Council for Overseas Work is prepared to give aid on such subjects as personal hygiene, household and compound sanitation, preventive measures, nutrition, and the recognition and prevention of diseases prevalent in tropical and sub-tropical areas. Obviously this is not the place to go into the detail of giving major medical advice, since helps by professional advisers are available.[1]

Aids for Health

Some minor suggestions can, however, be given. There is widespread praise for modern insecticides. For example, a missionary in Burma says: "I have found the war surplus 'Insect Repellant' one of the most valuable things the army left behind it. We have very vicious tiny blister flies, the bite of which itches ferociously and leaves a tiny black spot on the skin, that are entirely repelled by this agent. It is also quite effective for fleas, lice, mosquitoes, and leeches. D.D.T. has similar good uses but is most effective when used on a wide scale. Having seen it used to control flies and mosquitoes in Rangoon during the war I know what a boon it can be."[2]

The more one attempts to identify oneself with the underprivileged the more are the hazards increased and, consequently, the more emphasis on precautions. Medical help may be less available; therefore it is incumbent on experimenters to have knowledge of the major diseases of the area, to immunize themselves, and to have on hand the drugs necessary for the control or cure of common diseases. If one is to have physiological reserves for endurance, for sudden emergencies requiring unusual exertion, and for resistance to disease, one must have a wise surplus above the bare minimum. Usually a missionary cannot be expected to accomplish significant results in a short time, so his way of living should in general be such as to make long years of service possible. Moreover, if a "simpler liver" gets ill, he may become a severe responsibility on others who are not only busy but living "sensibly."

There is abundant reason for all the precautions that can be taken, for in almost every area instances can be cited of nervous breakdown, sickness, or even the death of parent or child attributed to departure from average standards. Many of these have gone to an extreme that practically every experienced worker would repudiate. Doubtless in this class should be placed the experience of an earnest missionary in India who, during the winter season, felt the need of getting closer to the nationals of the country. He put on the Indian costume and *sadhu*-like wandered through the villages of a certain section. With his little roll of bedding he traveled from village to village, teaching and preaching the message of Christ. He tarried wherever darkness overtook him and usually partook of the hospitality accorded him by the villagers. Each season, for a period extending over at least ten years, this strenuous program of evangelism was carried on and was terminated only by the missionary's illness which finally resulted in his death. The people of those villages had come to look forward to the visits of the white *sadhu* who created around him an atmosphere of friendliness and good will. Some fifteen years later a visitor came to that section and learned from the villagers about

the lonely role played by the missionary *sadhu*. It was evident that the villagers contrasted the missionaries who came in carts with tents and other comforts with the *sadhu* who used to come with his little bundle of meager provisions.

Such extreme cases could be multiplied, but by no means always with good results coming from those sacrificial lives. Some did not only not succeed in winning the admiration and love of the people, who looked upon them as queer and miserly, but adherence to their extreme attempt at identification left them narrow, bigoted, and sharply critical of other missionaries.

Unfortunately, accounts of sickness and death are not limited to such extremes. Devoted missionaries have been lost to their work on account of efforts to practice plain living. Space need not be taken for examples of this acknowledged fact. Young and very devoted people especially have to guard against going too far. Health and efficiency are not to be lightly sacrificed; usually we can effectively aid others out of strength, not out of weakness.

But one need not make a fetish of health and efficiency, even though these are rightly valued attainments. The taking of calculated risks is a part of some vocations, not as matter of universal ethics but of professional duty. A fireman has to enter a burning building; a soldier has to leave his trench. Richard Cabot, in his ethical advice to medical students, says with regard to the duty of self-preservation: "Whoever tries to save another's life in fire, storm, or plague disregards the prudent law of self-preservation. Every doctor busy in an epidemic of contagious disease disregards the law of self-preservation and no one thinks him wrong for it. Evidently self-preservation is not the only law of ethics. It describes what people often do, sometimes rightly, but it speaks to us with no exclusive moral authority."[3] In other words, a missionary, as a missionary, may find himself in a situation where loyalty to his calling may require certain adaptations in health standards that tourists and business men need not make and that people in the West or even other

missionaries may not be asked to make. This means that one should count the cost before taking a rural church in the West, entering the labor field, embarking in Christian work in certain situations abroad, or accepting any other post that seems to require adjustment in standards of health or planes of living.

Simplicity is not necessarily unhealthful, as the better health in Britain during the last war showed at a certain stage of regimentation. The health and efficiency of missionaries did not always suffer when salaries went down during the depression or when inflation prices led to more restricted living. "During the long internment here in the Philippines I did my own washing and ironing and now rather prefer to clean the house. In these ways I get a bit of exercise which does not hinder my work."[4] "During the war we couldn't get canned foods from abroad and we found we could live quite satisfactorily on the local diet of fish and unleavened bread, made out of flour ground on our own back porch from locally grown wheat with the same hand grindstone that our Near East neighbors use."[5] "Indigenous foods which were considered unusable in the Cameroon before the war have since been adopted permanently into the missionary cuisine. Most of us are glad that the day when we ordered canned pineapple, because it was easier, has passed."[6]

Diet

As is suggested by quotations in the previous section, there is a distinct trend toward using more indigenous food. Many dishes are adopted entirely by choice, without considering the factor of smaller cost: "I like almost every food if I know it is clean. I enjoy every foreign dish I have ever tasted." Some indigenous foods are adopted because they are distinctly cheaper; some because "a missionary family seated at a table eating simply prepared and wholesome, unimported food is a lesson of outstanding value."[7]

This last reason is reinforced by one who believes that a great effort should be made to use as much indigenous food as

possible: "Our experience taught us that there is much wholesome value in native food if it is properly prepared. It naturally cuts down the cost of living to a great measure and, last but not least, it surely links the missionary closer to the native when the latter observes that his food is not being despised, neither in the missionary's home from which the native servant carries the news of the daily menu to her people nor on his travels when the ever hospitable native delights in being host to the missionary."[8]

An explanation of a lag in this general trend is suggested from India. "The use of local foods is anathema to most Americans who are particularly given to stomach worship. Nine-tenths of our American way of eating is entirely a social matter. We eat because we have it, it tastes good, and eating is a social function. Families vie with one another in producing good things, and there is a tremendous sales campaign to get us to buy all sorts of food. Naturally the missionary from America carries over at least some of his customs in regard to food and believes, in some measure, that all this is necessary for health." After all, elaborate and widely varied food is not a universal need, and beyond a certain point may not even be an additional pleasure. It may only be a labor-producing habit which creates need for additional kitchen tools, complicated utensils, and mechanical helps.

However, there are those who feel a just warning should be given: "Some have tried to switch over to native diet, for instance, but sooner or later have paid for it with ill health or medical bills. By experience most have learned that native food a few times a week is all right, but on the whole they have to have their own kind of food to keep up their health standards."[9] It is good advice to try a new variety of food in small quantities until one has become accustomed to it and only when one is hungry.

Women teachers who eat the same kind of food as their students sometimes develop anemia or obesity because of a predominantly carbohydrate diet. Obviously, with a restricted

diet one should be more careful to have a good balance in food and to supplement, if necessary, with vitamin preparations. One should be especially careful not to impose a simple diet of local foods on pupils for whom one has accepted responsibility. An expert dietitian, after analyzing the diets of six boarding schools, found that the average number of calories per child ranged from only 1,300 to 1,500,[10] although 3,000 to 5,000 would be needed for normal health. It is to be hoped that these were exceptional cases.

While certainly the elements of a healthful diet are far better known now than they were thirty or forty years ago, the selection of a well-balanced diet day by day is no easy matter, even for one concerned with her family's welfare. The wife with a knowledge of nutrition will do her own meal planning, and at least supervise the method of cookery in order to conserve food values. But when the whole task of buying, planning, and cooking is left in the hands of an untrained servant, health almost inevitably suffers. If one lives at some distance from a good market, a garden and possibly a fruit grove are almost essentials. Over and over again seeds have been shared to the benefit of the community. "In our Belgian Congo station the twenty odd varieties of fruit trees have for many years been a source of health to ourselves and have provided thousands of seedlings to villages all over this part of the Congo."[11] As one other example, the British introduced the tomato into India and missionaries have encouraged its use by Indians so that, in some areas, it is no longer considered a foreign vegetable and seeds are available from seed companies.[10]

Possibly there should be food exhibitions with awards for the best dishes and recipes. Just as there might well be pamphlets, published at mission expense, giving blueprints for modern buildings or medical helps for a given area, so there might well be handbooks embodying the best tested experiences with balanced diets based on local foods for various areas.

X

THE REFRIGERATOR ERA

TECHNICAL DEVELOPMENT is one of the most evident factors in contemporary social disorder and is related to the growing secularism of modern culture. Hence the question as to the extent to which mechanical and electrical equipment should be introduced into a home amid those of a low economic level often becomes acute. In many a discussion one item, refrigerators, is allowed to stand for the whole range of mechanical paraphernalia in question, but refrigerators are only a symbol of the problem.

Advantages of Mechanized Equipment

There are many weighty reasons for the introduction of mechanical Western servants. The increased cost, plus scarcity and unreliability of present-day household labor, drives some to use these devices. One missionary from Africa describes a situation found in many a world area: "We have had much trouble in the last few years with the refusal of Africans to work, except in white-collar jobs with high pay. In this tropical land he is able to live without definite work if he wants to, and so if he cannot receive a munificent salary for little work, he simply won't do it. It is becoming increasingly hard to get even household servants, and missionary wives are being driven to do their own cooking, washing, and housework."[1] It must be remembered that a corps of servants in some areas is equivalent to running water, electricity, and a modern kitchen in America.

The advantages of these modern devices are obvious. A new gas stove is a joy after years of fanning a charcoal fire. An electric hot plate may enable a wife to get the Sunday meals without struggling over the *chula* when the cook is given leave on that day. A refrigerator saves time by enabling one to buy vegetables once a week instead of going to the market three times. Before the refrigerator came there was dysentery; now years of service are judged to be added through use of electric fans and through release of drudgery. The radio keeps one linked with the outside world. If such appliances do not replace the servants who cannot be afforded or secured, then the wife will not be able to continue to direct work in schools or homes as she has done heretofore. Boards are being urged to supply household helps to make such service possible. One electric stove was found to pay for itself in two and a half years by savings from the cost of charcoal and, at the same time, made the kitchen less dirty. A washing machine may do in half a day what would take a local washerman several days to do, and with less wear and tear on clothes. An auto will get one to a distant center from which a group of villages may be reached, with a great gain of time over oxcart or *tonga*. To transport one's camp by truck may be cheaper than by costly carts.

Moreover, the mere exhibition of these modern helps is judged to be a service to the people. There is a rising demand all over the world for a greater share of the good things of life. The world is growing smaller, and at first sight there seems to be no virtue in trying to keep technological advances from the nationals. All kinds of machines are coming in with the effort to spread the Gospel through audio-visual aids. Why draw the line at household equipment?

This point of view is voiced by a missionary in Japan: "A group of sixty Japanese came from a nearby town recently, swarmed over my little house, and examined every nook and cranny, admiring the practicality and the beauty of my stainless steel modern kitchen with its dainty curtains, electric

range, frigidaire, and washing machine. Japan has great possibilities for increasing its electric power, so that the day may not be too distant when there may be a more general use of electrical appliances. The Japanese realize that their kitchens will have to be changed to make them more attractive and more practical."[2]

Another enthusiast in South America thinks that "one should not hesitate to put into one's home all possible electrical marvels. He should be a modern missionary. He should pump his water by electricity and not carry water from the river. He should even have air-conditioning, because he will be more energetic and able to serve the people better. If he can fly a plane, he should have that also, as long as it is multiplying his ministry. These may be representing a higher standard of life but they may also start a current of ambition for a better life, and that will be good."[3]

But the most assured argument for many of these Western tools is made in terms of sharing or other direct service. In hosts of instances the feeling of comradeship is built up through the use of these products of science. An electric range makes it possible to serve cakes and cookies to large gatherings. A battery radio in Africa enables simple Christians to hear their fellow believers in other lands singing the same tunes that have been taught them. A Piper Cub plane in South America takes a patient, who is out of reach of a doctor, to a distant hospital —a type of kindness previously unheard of in that area and which made a most favorable impression for evangelical missions. A private electric light plant is used to make a popular library attractive, with its program designed to serve every phase of village life on every evening of the week. Being the only place in the village with electric light, it helps to keep the young folks from migrating to the cities for less wholesome attractions. A jeep is held in trust, ready for a call from co-workers or village friends at all times of day or night, for a jeep is a blessing in time of emergency as it will go where no other car can. Many a missionary knows what it is to be under

constant siege to use his car for bringing a load to one of the brethren while on a trip or to find his car full of friends who desire transportation.

The refrigerator justifies its central place in this discussion by the varied services it renders. It solves the problem of preserving food and thus reduces some of the hazards of village life. It supplies patients with ice for certain ailments and keeps fresh and cool smallpox vaccine and other drugs which deteriorate rapidly in a hot climate. Many a baby's life has been saved by milk from a refrigerator. One person bought an extra large size with the definite purpose of using it cooperatively.

Influenced by American practice in recent years, the trend is for missionaries to take back from furlough bigger and better machines in bigger and better varieties. Sending societies have to advise their recruits in this connection. In the mimeographed instructions for candidates going to a Near East area, the board suggested that the following be taken: "Cooking units, electric oven, mixer, toaster, percolator, waffle iron, sandwich toaster, pad for bed, vacuum cleaner, and ice box." In such suggestions for outgoing candidates advice may be found concerning many appliances, from sewing machines and thermos bottles to filing cabinets and duplicators. It is not surprising, therefore, to find this statement: "We have all the modern conveniences, of course." This chapter is intended to cause pause over the last two words—of course.

With so much good in their favor, why should there be any question about using these modern products of science and industry? Let us suppose an ideal attitude on the part of the candidates or missionaries and their wives. They are consecrated; they wish to do God's will; they wish to identify themselves with the people; they sincerely believe that certain mechanical devices will not only make them more effective but will enable them to share helpfully and to exhibit ways of living that in time the people themselves may have.

Why Hesitate

What actual experience, what theory, what leadings of the Spirit should cause them pause? In the first place, actual experience does not always come up to expectation.

From the Near East: "It is wise to curb one's desires to have all the Western conveniences for often they become more of a nuisance than they are worth."[4]

From India: "Friends have given us an electric stove but we have not used it yet, for it is always difficult to get the services necessary for these foreign appliances out in the villages. Besides, we become dependent upon others and very upset when these services are not available."[5]

Another from India (who significantly is in charge of a trade school): "I have found that it is hard to make machinery pay in India. Labor is too cheap and people can live on too little. It may easily be cheaper to have fresh fruit and meat bought by a servant than to pay the cost of maintenance and repairs on a refrigerator. Additional equipment will be needed when the electric supply is interrupted or when the power company reports that there is not enough electricity. Inexpert electricians will make costly mistakes while repairing equipment. New parts will not be available or will be costly. Equipment depreciates faster in India."[6]

From China: "Even in Canton electricity is uncertain and it is considered rather expensive to run such equipment as fans, irons, and heaters." Servants unused to mechanical affairs have to be trained or patiently endured.

From Peru: "After a year's service our light truck broke down. Unfortunately it was impossible to get repair parts."[7]

In some rural areas the peasant simply cannot understand that a car is made for just so many persons and that springs have a limit. One man, seeking to avoid hurt feelings, let everyone pile in and so ruined his car in three months. Another notices that when he drives into a village in a motor car the people stay away. They think some government official or rich man has come with whom they need have no concern. On the

other hand, if he rides in on his bicycle hot, soiled, and sweaty, the crowd gathers quickly. Cars are so far beyond this generation in his rural area that he prefers his wheel in order to be one with them as far as possible. Another says that without an auto he goes on Saturday and remains until Monday; if by car, he goes at ten o'clock and is back at three. Still another looks back to the time when he rode a horse or mule and could thus reach remote villages in the hills. In this way he might reach only one-third of the centers but, according to his judgment, with ten times the effectiveness of itineration by car.

Another serious factor is that electric voltage varies greatly from area to area, even within a single province, and also from time to time. Moreover, a transformer may be needed to adjust between direct and indirect currents. Gadgets may use up a lot of time where skilled mechanics are not available. "Our kerosene refrigerator was a headache to all who had to look after it. The houseboys sincerely hated it and would not want one if they had three times the money to buy one. The food of these people (dried fish, meat baked in the sun, dried beans and corn, yams which don't spoil) is such that it does not need cold storage. Besides their big families, eating together, have no left-overs."[8] On this one phase of the question the following is wise counsel: "In some parts of India and China where servants are the rule and where refrigerators or vacuum cleaners cannot be serviced, it would be folly to take them along. In large cities, however, where machines can be repaired and where servants are more difficult to get, such appliances are as necessary as in the United States."

In connection with these costly appliances the effect of contrasts in living standards must also be considered in backward areas. "We could not help but feel apologetic about the Servel icebox we brought from America, twenty-five men carrying it for two days after I had gotten it to the end of the road thirteen miles away. This with two typewriters, a mimeograph machine, and a car give the impression that the white man is the wealthiest man in town—which he is."[9] One hears: "Yes, I could keep

my house clean too, if I had a vacuum cleaner." A Trinidad minister bitterly complained: "I push my way up and down these roads on a bicycle. Your missionary rides hither and thither in his motor car." An Indian gentleman, solicitous that missionaries and the better-paid Indians should get closer together, said that "if Indian teachers and pastors could have refrigerators, electric stoves, and other equipment such as missionaries have, this would bring about better feeling." It so happened that this particular man was not interested in the similar problem of relating such better-paid Indian leaders with the contrasting level of village catechists, teachers, and Bible women. In contrast with this gentleman an Indian co-worker, when his missionary colleague suggested that he get a washing machine, said: "I would not have what my neighbor villager cannot have. When it is available for him, then I shall gladly have it also."[10]

However here again one must recognize that one has to discover what, as a matter of fact, is the reaction of the nationals. "I have found that nationals do not begrudge the missionary a frigidaire, for they think it is a mad thing to possess one. The common man is willing to let the missionary indulge his idiosyncrasy. In fact the national feels superior to the need of such a contraption, even though the temperature may stand at 112 or 119 degrees! He thinks cold water and cold food are bad for the stomach, and the ancient way of cooling water in earthenware jars is more to his liking."[11]

Deeper reasons influence some to reject the appliances of the refrigerator era. "We did not know how to enter another culture and leave our gadgets behind. We have not ventured forth with nothing but our God and the heart of Jesus of Nazareth as our equipment, satisfying our physical needs with whatever we found in the place to which we went. We did not ponder the results of creating desires and needs too far beyond what the community as a whole felt as a need or could obtain. If I had my missionary life to start over again with the experience I have already had and were coming to a land like China where

the people need work, I would go with little else than my spiritual aids. A local cook, who could find equipment to prepare food for his people, could find things adequate to prepare food for me. A wholehearted acceptance of one into the heart of the people does have a close relationship to the way we live. One must lose his identity as an outsider and as belonging to another culture in order to get so close to the people that inner things of the soul and spirit may be shared with others with whom one lives."[12]

Other reasons for being critical of these so-called labor-saving inventions may be given more briefly. They may be one factor in increasing materialism in the lands to which we go. They may give the impression that we are afraid of manual labor, as such. Refrigerators may not simplify the feeding of a family; they may only elaborate the food. When displacing servants by the use of mechanical devices, one should not overlook the good influence of the missionary home and family on these servants nor, on the other hand, the possible gain to the missionary from continued touch with local thought and customs through these helpers. The stimulus from exhibiting such mechanisms may be offset by the increased tension and unrest produced, for an enemy may be made by depriving a man of an accustomed means of livelihood. One must decide whether to adhere to the established servant pattern within a given culture, and thus possibly be a drag on progress, or whether to help in the transition to a new technological and industrial age. Moreover, there are other satisfactions in work besides that of finishing it as quickly as possible, and there are other resources to be conserved besides time and physical energy. Some are led to give first place to certain noneconomic values which Christianity holds high. Hence, when time-saving devices are defended by the argument that the home church sends a worker out to do the missionary job and not to be tied down by chores, the prior question is whether one has rightly sensed the distinctive values and objectives in the missionary job.

Possible Procedures

One solution of this complex question is in the gradual introduction of these mechanical servants as time and expediency justify. A general principle might be not to start off with elaborate equipment but on a rather simple level, progressing gradually as the confidence and friendship of the people is won. New features might be staggered, each two or three years a new feature being added.

A still more exacting application of this principle is to come up with the community. For example, in an African station it became possible to use electricity, but the people could not yet afford to pay for one-sixth of the cost of bulbs. So the Americans concentrated on getting the whole village to use kerosene lanterns. Another African station had been given an electric light plant, but they decided not to use it until the whole station could be wired. For the time being more kerosene lamps were purchased which were in the range of those better off. As fuel becomes scarcer and more costly and when hydroelectric power is harnessed in more places, eager Westerners and aspiring Orientals can go along together.

What is the conclusion of this issue? Is it not that conditions vary vastly? For each country, almost for each station, and for any given time, it must be determined what as a matter of fact and not mere theory the conditions are. No universal rule can be given. In one center these tools for service will be practical, economical, helpful through sharing, and an inspiration to all around. In another, they may be vexing, uneconomical, the cause of tension, and a barrier to community.

XI

FAMILY OBLIGATIONS

CELIBATE WORKERS in general find it more possible to simplify their ways of living, if they care to do so, because they have no immediate family obligations and commitments. The experiences of the Universities Mission to Central Africa and the long-term service of Roman Catholic priests have made possible an identification with village communities that would be difficult for the married worker. Single women working in educational institutions may find it more possible to live on a salary comparable to that of their teacher colleagues. However, just because those without immediate family responsibilities are more ready to take risks, they should be urged to observe known precautions.

Husband and Wife

Adjustments for the sake of establishing closer relations with the people often become complicated where more than one person is involved. Usually husband and wife can come to agreement as to procedure, although the price to be paid may differ as between them. If two, contemplating marriage, are both looking forward to work among the underprivileged, they might well discuss this matter in advance, preferably under the guidance of a competent person. From India a woman writes: "Sometimes you may be scolded if you give away a favorite suit or book. Thus a single missionary has an advantage over a married couple, for what one gives away or shares

does not involve the reactions of a loved one."[1] Another says that the strain on his wife will be sufficient without subjecting her to unaccustomed simplifications.

The Concern for Children

Not only may husband and wife not see eye to eye on this issue, but the presence of children creates a very real concern. Many of the problems connected with missionary children are the same as those facing parents in America. All parents have to discover a satisfactory weaning process from control that may be too domineering and concerned on the one hand or too lenient on the other. All parents have to meet the problem of developing strong, independent, integrated personalities, free from a sense of inferiority. In addition, a special type of problem has to do with the inevitable transition on the part of the maturing child from one culture to that in America, which raises adjustment difficulties different from those of a child reared in America. These two types of problems are unquestionably important and are worthy of careful thinking. However, for purposes of this study it is important to distinguish both of these concerns from the effects on children of simplifying adjustments, voluntarily made by parents for the sake of establishing community after they have reached their place of work.

Confining ourselves to the latter, one may note that the very location of a home directly affects the quantity and quality of recreation and companionship for the children. In innumerable physical, social, and spiritual ways children are more sensitive and vulnerable than adults. This means that in unfavorable locations the usually advocated precautions—cleanliness, care in the handling of food, protection against insects, disposal of refuse, immunization, etc.—would have to be observed more assiduously than under more isolated conditions of living. In many a situation, prolonged contact with playmates of the less privileged classes would be unwise because of moral and health reasons. However, while there may be definite risks to children's

health in close identification, one should realize that lapses in health cannot all be blamed on a tropical climate or on a home aimed at establishing a deeper sense of community, as many a furlough experience demonstrates.

But such hazards to health have been surmounted: "Both our children played with Indian children in villages and also in towns. In spite of all experiences in all phases of Indian life, neither became sick until one went to America. Of course we observed precautions but in as unobtrusive fashion as possible. We never were indifferent to situations that might mean increasing danger for them. We taught our girl never to accept candy from anyone or else to save it until we could clean it or dispose of it. My wife always carried a rag soaked with a disinfectant with which she could wash the children's hands or anything that might touch their mouths. We never drank unboiled water and never had difficulty in getting the cooperation of Indian friends, although we sometimes went thirsty when good water was not available. As a further precaution we usually tried to have a drink before we left home. We always carried food for the children, letting them eat Indian food only when we knew it was hot and clean. If the necessity arose, we found that we could usually avoid in a courteous and unobtrusive way any dangerous situation without offense. The Indian is extremely courteous and will make every effort to please his guest. Being addicted to custom himself, he yields to your argument that you prefer the matter according to your own custom. Of course, it is impossible to avoid all risk if we are to be to them what we should be."[2]

Apart from the matter of location and resulting health hazards, there is the psychological effect on children from voluntarily reduced living standards. It requires almost a superhuman knowledge to experiment in this field and not to act harmfully on the child. Will the child experience ostracism in the missionary school because of a slight resentment against the experimenting parents? How can the dread of being different be avoided? In addition to the hurdle of being brought up in a

foreign country, will the fact of the child's being in a home that is not as normally American as those of most of his American associates provide a false escape from possible future failures? Every parent wants his children to have every advantage, to be healthier and stronger than the parents have been, to learn more, to be able to live fuller and richer lives, and to have more power, more beauty, more joy. How can they get these values if the parents make significant departures from standards they can afford? Unquestionably, any venture in simplified living would demand additional devotion, wisdom, and time on the part of the parents to enable their children to make beneficial adjustments to this particular situation.

But not all the hazards rest with those who seriously attempt closer identification. The home maintained on Western standards in contrast to humbler life about it may unconsciously instill attitudes of superiority. A home may embody ingredients of self-interest, of luxury, or of insularity which can be caught. If in order to maintain caste the parents have a servant carry the children's books, take them for walks, and attend them generally, there may easily develop an overdependence on help. Where there are servants, there is a temptation to require too little functional work from children and to shelter them longer than one would in America. In withdrawal of manual work there is a loss in spiritual quality. Even a child can feel the contrast between certain verses read in family worship and what appears to be the family's way of living. Parents should provide a soil in which children will be prepared for the big transition to a new world larger than America, and this may involve sensitivity for the welfare of others, flexibility in habits, and staunchness of principle. Insulation in a privileged home may not provide the best training for our new world in which the dominant demand is for brotherly consideration and social justice.

Even schools especially instituted for foreign children have their hazards. For it is possible for them to create class distinction, racial separation, and foreign superiority. A local pastor, possibly not understanding the problem, may feel that if the

town school is good enough for his children it is good enough for the missionary's son as well. The pastor also has the problem of bringing up his children as Christians in a predominantly non-Christian environment.

A Few Suggestions

Without attempting to minimize the manifest difficulties for submerging children in a simplified regime, there are nevertheless constructive measures that can be taken. Health precautions were mentioned in a previous paragraph. Modern education places great emphasis on the value of actual life situations. If one sincerely believes in steps taken toward simplification, what better educational opportunity could there be than for the child to see an actual demonstration of the principles involved and for the parents to discuss the reasons back of the steps taken? More than from abstract principles and teaching through words, such a child might come to think of Christian qualities such as sharing, loving, and giving to others as more important and desirable than worldly possessions. The family budget could be discussed, as in progressive homes in America. Investigation shows that, as they grow older, young people crave a larger share in the lives of their parents. All this would be in line with democratic thinking in the home. Moreover, a wife may find her first call and choice is to be the mother of her children, with outside service definitely second.

One mother, when her child was four years old, started a nursery school for ten in her living room, thus giving her child and others supervised play all morning. In some places it is possible to send a child to the local school for at least part of his education; in a few cases children have continued through the university in a given area. Such steps would avoid some of the criticism by nationals of segregated education.

There is an abundance of books on parent education in general, something felt to be so necessary among all intelligent groups in this day of rapidly changing social conditions and standards, and there are several monographs on peculiarities of

adjustment due to a child's transition from residence abroad to America. However, the writer knows of no study of the points of tension that may arise from parents' voluntarily choosing a type of life differing from most of their American colleagues. Real help to such parents might come from an organized circulation among themselves of experiences, problems, solutions, and suggestions in connection with this particular problem. Possibly a definite corporate discussion of these matters could be held at the annual meetings of a mission by the mothers concerned.

XII

THE EVASIVE LUXURY LEVEL

THERE IS A beautiful painting, in delicate Chinese coloring and with a graceful background of bamboos, showing Dives thoughtlessly banqueting in ignorance or insolence on his rich terrace while far below is helpless Lazarus with a dog licking his sores. Lazarus could just as realistically be represented as an exploited landless peon washing cow dung in order to find undigested grains which could be used for food. This picture was painted in China, but its message is for us at home as well as for those we send abroad.

Impoverished Lazarus and the Modern Dives

To many underprivileged, Americans with their economy of abundance appear to be seated with Dives on the terrace, for the greatest proportionate concentration of this world's goods and of capacity to produce them is found in America today. In our push button age, modern machine production aspires to solve the age-old condition of scarcity of material things. Better food, clothing, household materials, tools, comforts, and luxuries are made possible through industrialism, commerce, and transportation following hard on advances in science and invention. The temper of the day is reflected in the materialistic idealism of our advertisements. To an observer with a world perspective the impression is inescapable that ours is, relatively, a society of privilege. Mr. Christopher Dawson refers

to the United States as "the pioneer of a popular hedonistic mass civilization."[1]

On the other hand, we are all too familiar with reports on underprivileged peoples. We are told that a few grains of rice represent for some their margin of existence. Hardships and privations are taken for granted. Poverty, malnutrition, disease, and ignorance are common conditions. We hear of mud huts shared with goats and chickens, of landless peasants, and of half-starved villagers. Men toil from childhood for things needed for bare subsistence. Two-thirds of the world's population receives an estimated per capita annual income valued at only $41.00. Added to these physical handicaps are the uncertainties and fears that beset the underprivileged and make hope and the capacity for faith so difficult. There are millions that can be seen sitting with Lazarus, while all too many Dives continue to live on in ignorance or with deadened emotional response.

Moreover, the Christian outreach of the church has largely centered in areas of such underprivilege. We have been made abundantly aware of these conditions, so that we dare not join in the ancient excuse: "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison." For we have heard his judgment: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Nor does the fact that these needs are on the other side of the world relieve us, for our Lord's convincing enlargement of the conception of neighbor makes those in America as responsible for meeting these needs as our church representatives on the spot. Privilege is a relative matter. In the imagination of many of those who sit with the Asiatic Lazarus each of us is a Dives, and our philanthropies are only the crumbs that fall from the rich man's table.

Still more challenging is the fact that these grave disparities exist within the world Christian community itself. In sermons we say that in Christ all men are brothers and that the Christian faith has always taught this truth. Similarly, the ecumenical

church pays tribute to ideals of mutuality, equality, and common striving for justice among its world members. But there has never been more than a small minority in the Christian Church that has grasped this sense of oneness and has acted in a sacrificial and planful way.

Shall we urge in excuse that simply as a matter of fact our capacity to respond emotionally to need is in inverse ratio to the distance of that need? Must we acknowledge that the larger the circle of people the more pallid, abstract, and unreal they become, and hence the more difficult becomes the we-consciousness? Confirming this, we see how even intelligent leaders, who had heard over the radio about war destruction in Europe and had seen picture after picture of bombed cities in magazines and in news reels, found it was only when they had crossed the Atlantic and seen block after block of rubble that they really sensed the misery and insecurity in war-torn Europe. At the end of his furlough a worker in South America writes: "The enormous prosperity of the land and the fabulous standard of living of many of the people make it doubly difficult for Americans to be sensitive to the conditions abroad."

Is emphasis, therefore, on personal responsibility for world conditions misplaced idealism for a Christian? Can we refuse to admit that each of us is involved in the disorder of our times? Shall we say that if a person chooses to cross the seas in Christian service and places his home amid mud and wattle huts he, naturally, must take on a neighbor's responsibilities, but that we, because of distance, are not obliged to contribute more than the crumbs that fall from our tables? Even mid-twentieth century secular thought with its Point IV program goes further than that, demanding that our circle of consciousness be enlarged to include the whole of mankind. Mature imagination should do for us what proximity does for others.

This section leaves us with a disturbing question: On what grounds, if any, may a Western Christian who knows about his distant "neighbors" maintain his plane of living higher than the Christian workers who live close to these same people?

Steps Down from Dives' Terrace

Grant that such an extension of the sense of human solidarity involves a major and unprecedented change within us, yet Christianity and conditions in the modern world demand just that enlargement of the self. Moreover, if love for those nearest us does not develop a capacity to love the many unseen, perhaps what we thought to be love was only the egoistic satisfaction of congenial grouping. Certainly consecrating oneself "for their sakes" is incumbent upon those who voluntarily cross seas to meet need at firsthand, but no world Christian can escape the same obligation. It is empathic provincialism to respond only to needs one can see and to lack imagination to feel distant needs.

As we hear of wide areas in which the people suffer constantly from shortage of foods necessary to health and working efficiency, a new awareness should come to us that it is "We" who are undernourished. As we see certain colonies still exploited, an aroused consciousness should feel that "We" are oppressed. While recognizing humanity's manifold diversity, yet each cultural group should be considered part of "Us." What happens to the masses of frustrated, anxious, despairing men and women becomes very much *our* affair. Their needs become our needs, and the question is what appropriate action should result on our part.

It is hard not to think of oneself as Dives when confronted with prevalent economic levels in Asia and Africa. "When missionaries demand all the comforts, furnishings, and equipment to which they were used at home, an impression is given that expense means nothing to us Americans. You can imagine the feelings of struggling Chinese workers in schools and churches and of devoted country pastors when appropriations for their work fall off."[2] But any Christian *anywhere* who once seriously sees himself as Dives will thereafter refuse all lavish living, no matter what can be afforded. He or she will dress becomingly but not expensively. Their houses will be comfortable but not palatial. They will dine but not gourmandize. They will avoid

waste, showiness, and prodigality. But only those who know it intimately may be aware that all this is because they have seen dogs licking the sores of some near or distant Lazarus.

It is hard to remain complacent in a high standard of living after visualizing how the other half lives and after some of the sayings of our Master have been focused on that way. John Ruskin's words might have been written yesterday: "Consider whether, even supposing it guiltless, luxury would be desired by any of us if we saw clearly at our side the suffering which accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite, luxury for all and by the help of all—but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfold."[3]

A warning however must be given. Unquestionably, Christian responsibility cannot escape taking into its view the needs of the whole world. But there is grave danger of neglecting immediate and manageable responsibilities, which can be shouldered here and now, in order to talk vaguely about conditions of far-off groups without transforming thought into concrete action. The relation between the obligation of Christians in America for needs at their door and their responsibility to people in the least-favored lands will always involve difficult moral decisions. But whether a world Christian lives in New York or Calcutta or Bangkok, he will not shrink from struggling to measure up to a world Christian ethic. Just as every national policy must now be viewed in relation to its consequences for the lives of people in all lands, so must our individual styles of living be shaped in the conscious presence of brother folk around the world.

What Is Luxury?

There can be no sharply limiting definition of luxury, since the conception varies with time: for manuscripts, which were the prized possession of the few before printing was invented, are now the common tools of every serious student; with cul-

tures, for what may be considered a necessity in America may be a luxury in Africa; with the person concerned, depending upon the standards to which his class has conditioned him. Hence, the temptation is to apply the term "luxury" never to one's own but always to the other person's consumption, i.e., luxury is judged to be what goes beyond our own habitual satisfaction. But for any given person, although no clear-cut line can be drawn between necessities, comforts, and luxuries, the last word has its characteristic overtones.

Dictionaries define luxury in various ways: ostentatious, needlessly lavish expenditure; free indulgence in choice or costly means of gratifying the appetites or tastes; rich or sumptuous living or mode of life; choice of costly food, clothing, appointments, or comforts; relatively large consumption of wealth for unessential pleasures; free expenditure of wealth for the gratification of one's own desires; that which satisfies a nice or fastidious appetite or taste. A lecturer in economics at the University of Cambridge states, as his nearest approach to a precise definition: "Any expenditure which is in excess of the customary standard of living of the class to which the individual concerned belongs, and which does not contribute proportionately toward his economic efficiency or to the ultimate well-being of the community."[4]

Elaborate expenditures render most people less able and less willing to sacrifice for the public good. To the extent that self-indulgence lessens the power to abstain, to endure, and to wait patiently for significant results, luxury makes improbable great achievements. Although moralists have usually condemned luxury and although the very term "luxurious" has a derogatory connotation, any abstract ethical pronouncement against specific items is scarcely justified because of the variations in evaluation due to the time, the culture, and the personal conditioning involved. The occasional and moderate consumption of things which we could do without, in distinction from luxury as a chronic state, would not always be regarded as antisocial. It probably is a normal element in everyone's life to desire the

thrill of an occasional unnecessary expenditure. There are moreover economic and social considerations, which cannot be considered here, but which complicate any sweeping judgment. Nevertheless, any one of us might at least set a luxury minimum, a sum providing for all the reasonable comforts of life but beyond which it would be considered un-Christian to go.

It is well to note that luxury is not confined to the wealthy. Anyone who has associated with the underprivileged has lamented the lifelong indebtedness incurred through expensive weddings or the lavish display in dress for the sake of vanity or prestige on festival occasions by peons who wear rags about their ordinary work. It is because this matter of luxury is not confined to any one economic class that "there can be no doubt that wiser methods of spending on the part of rich and poor would do more than any legislation, and more than any equalization of distribution of wealth that is conceivable, to raise the general standard of living and to provide a remedy for social unrest. The hopes of the future must rest on the creation and extension of an enlightened public opinion in such matters."[5]

An Alternative Use for Funds

Two principles are of particular help in deciding for oneself what is luxury. One comes from a consideration of an alternative use for funds about to be expended. For example, money was given to a worker in India for an electric washer, but it was so costly in terms of Indian currency, and other needs in his district seemed so much more important, that the washer was not purchased. A gift of fifty dollars was sent by friends to the head of a school in China, earmarked especially for her personal use. Here again, the community needs about her were so plainly greater than her personal need for some additional comfort or luxury that the decision to use the gift for the more urgent social need did not even require a struggle of the soul. The head of a Christian institution of country-wide importance, when on furlough, was fully conscious of the fact that his friends thought it beneath his dignity and a decided loss in

efficiency for him not to have a car and could easily have obtained a gift of the sum needed. He definitely rejected any thought of using gifts for such a purpose and confined his solicitation to what he considered the decidedly greater needs connected with the development of his institution. Even the additional cost of sending unimportant letters by air might enable a Telugu mother to provide milk for her child.

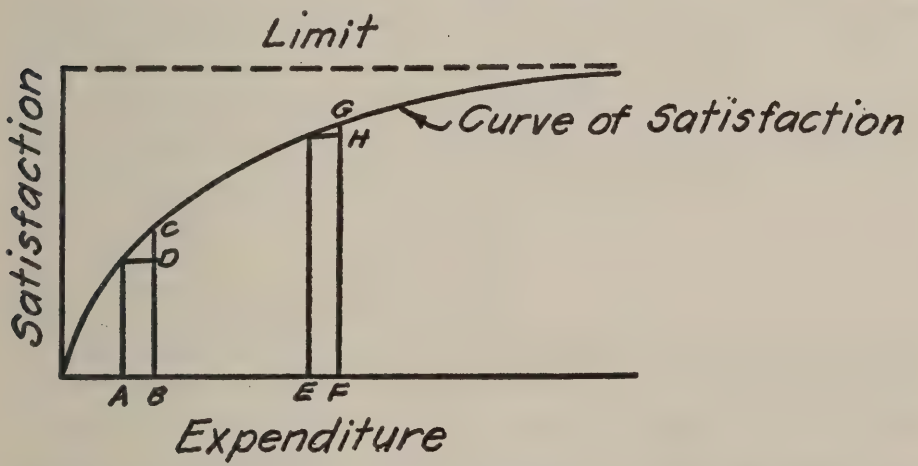
Shall we say then that sums spent on one's self or on one's family that would have yielded a greater amount of genuine satisfaction expended otherwise are misapplied and that only when the greatest potential satisfaction is produced by expenditure on ourselves can such disbursement be reckoned to the glory of God on the part of a citizen of the Kingdom? This would mean that, when purchasing an opera ticket or a carved wood Kashmir stand, still another evening dress or a necklace of Chinese jade, one would weigh against these very real satisfactions the alternative possibilities, not only for handicapped individuals and families but also for constructive enterprises needing assistance, for institutions devoted to building up life and character, or for societies bravely carrying on urgently needed propaganda. Admittedly, these seem like terrifying conclusions for any who have succumbed to the secular spirit of the age so far from the spirit, the example, and the teachings of Jesus. But are they too hard for those who take their faith in real earnestness?

Diminishing Returns in Satisfaction

A second principle bearing upon the issue of this chapter arises from the law of diminishing returns in satisfaction. In general each additional thousand dollars is devoted to meeting less urgent wants on the part of the spender and hence gives less satisfaction, or the new gratification is attained through a lessened interest in former expenditures. If flowers are already in vases in each room of one's home, the possibilities of esthetic appreciation might be increased through the purchase of an additional dozen, but this additional satisfaction is slight com-

pared with the lift a poor family would get from the use of an equivalent sum.

Increase in satisfaction may be represented by a curve which approaches a limit. At a lower degree of expenditure an increase AB gives additional satisfaction CD. But at a higher degree of expenditure an equivalent increase in outlay EF yields a much smaller increase in satisfaction GH. For a poor man the delight from the chance to spend ten dollars for some cherished luxury is especially keen. However for a moderately wealthy man, who spends for his most urgent needs as a matter of course and who unhesitatingly supplies even less pressing



wants, the satisfaction to be derived from an additional ten dollars is almost negligible.

Hence the principle of diminishing returns in satisfaction reinforces the obligation to consider an alternative use of expendable funds and suggests that all satisfaction obtained from near-luxuries is at the expense of greater *dis*satisfaction somewhere else in the world. Certainly the satisfaction many of us obtain from meeting those wants which are farthest from necessities is less than the satisfaction which might have been obtained by an equal expenditure on the part of a poorer man. It would seem that an absolute minimum inquiry for a Christian would be to discover at what point his increased satisfaction is negligible compared with the return a less fortunate

brother might obtain by the use of the same amount of money and to find a socially constructive way for getting this surplus, directly or indirectly, into the hands of such persons. Obviously in the world of daily decisions and choices, these may be wise or unwise, selfish or broadly unselfish, impulsive or carefully calculated, and may have to be reappraised by various principles that have led some not to spend less, but to spend differently.

XIII

A MATTER OF JUSTICE

HERE AGAIN, not only those who go abroad for their life work but those of us at home are involved in the matter of global injustice. The question for this chapter is whether at least a token, yet sacrificial, admission of this involvement should be expressed through some adjustment in our style of living.

Effects of Great Disparities

As the more superficial sides of American life are interpreted to the world through cinema, radio, and picture magazines, America has become the envy of other countries with fewer resources. There is a ferment of desire in underprivileged peoples to possess the fruits of science and invention. Exploited and neglected classes and races are winning new political power and are increasingly able to challenge pretension of benevolence on the part of those who have power over them. They not only want, but in many areas are demanding, conditions that will permit well-being. Aided by an insinuating philosophy from eastern Europe, they may all too easily be led to think of Americans as the last remnant of a bourgeois society. Even the generous missionary outpouring of the last century and a half is linked up by them with capitalistic exploitation. This impression is confirmed when less privileged people see how the Christian movement has set up in almost every land a network of costly institutions quite beyond the supporting capacities of

the areas they serve. Thus the American standard of living, of which we boast, is one cause of world tension.

As the beneficiaries of capitalism, we must try to get the feeling of the many millions who are becoming conscious not only of their needs but of their rights. This sense of injustice is world-wide. It is found among the workers of the American labor movement who have caught the promise of more spacious living and do not intend longer to feel disinherited without drastic protest. It is also found in all impoverished areas of the world where social and economic revolutions are stirring among peoples who, with scales of living intolerably low, will not remain content so to live in our closely-knit world while others have high scales of living and luxuries available in abundance. They know that some of the profits of the West have been based on the exploitation of raw materials from their own lands. Some look upon the favorable exchange obtained by dollar-holders in their land as exploitation gained at their land's expense as a result of the devaluation of their currency. Every time they compare American living standards with their own there is the temptation to be resentful. Such tensions and disparities disturb not only our sense of security but our conscience. And when one once recognizes the injustice that may be involved in economic privilege one will be eager to divest himself from his share of the spoils, if only a reasonable way of doing this can be found.

A Christian movement which does not come to grips with this problem of attaining justice for all will not seem relevant to the dominant world conditions of our time. Christian leaders are beginning to feel this so deeply that they are questioning whether evangelistic efforts for the masses will be really dynamic and decisive, whether evangelism in any land will be taken seriously, unless Christians everywhere find some way of divorcing the Christian message from the luxury and materialism which typify our Western culture. In a world where the demand for social and economic justice is being pressed as never before, the masses may take notice of the Christian

message only when Christians themselves find a new way of living, possibly a drastically new way, which demonstrates their concern over a world half-prosperous and half-slum.

It may be some such thought that leads an American theologian to say that "the most serious obstacles to the Christian faith, the most insistent problems commanding its labors, are to be discovered not in the forms of thought which attract contemporary minds but in the ways of behavior which dominate contemporary living."[1] That also causes the Director of the Ecumenical Institute to write: "We are so entirely immersed in our modern comfortability that we don't see that, objectively speaking, the world cries for a new Christian style of living which is really Christian and which expresses the awareness of what the church is for in the world."[2] We are beginning anew to see that bringing theology and practice into proper relation is bound up with effective evangelism. This is the challenge of the new era.

Doing Something About It

This matter of justice raises a deep spiritual issue, so that the problem of simplification in living becomes a concern for every sincere Christian wherever he lives in the world. Actually it is the characteristic issue of our day.

Some, struggling for integrity in an acquisitive society, feel that they must dissociate themselves from the general American level of living, as penance for the benefits long received from past and present complacencies. If there is no actual personal involvement, there has been corporate involvement in world injustices. As a people we have been all too oblivious or neglectful concerning the hundreds of millions of the world's population who live in poverty, malnutrition, disease, and ignorance, with resulting life expectancies of only thirty years and affording slight opportunities of advancement.

This desire to render vicarious penance is much the kind of motivation which led Albert Schweitzer at the beginning to go to Africa. He went to do his part in atoning for the Western

world's treatment of the natives of the most ruthlessly exploited continent in the world. Here were primitive peoples, his brother men, suffering and dying of diseases caused by the neglect of white men, also his brothers. It was this sense of implication in a great corporate wrong that first led Schweitzer to Africa.

But one does not need to turn to Africa to find conditions of neglect for which atonement should be made. America presents two sides—the impressive fact of privilege and the oppressive facts of hunger, misery, and despair. For example, a recent report on a slum area in Harlem, a part of one of America's greatest cities, shows that of 13,000 dwelling units many are so dilapidated, rat-infested, and short of plumbing and ventilation as to warrant destruction. Squalid scenes of overcrowding were depicted, with apartment after apartment occupied by two or more families. Yet this area is within a stone's throw of Christian homes and churches. Who has not felt a sense of corporate guilt in this democratic land when the plight of sharecroppers or the Navajo Indians has been publicized? In many other minority groups, scarcity of necessities still exists despite wondrous mechanical, chemical, and electrical inventions. Any sensitive spirit will not remain blind to other continuing disparities or discriminations of race or class for which they will feel that some atonement should be made.

Most will not have such an overriding concern in withdrawing from complicity in economic complacence and injustice that they will take extreme steps to change their plane of living or their place of service. Rather, they believe that any adequate solution lies in the realm of political action and that in a democratic state such corporate solutions should be a part of the ordinary business of citizenship. Nevertheless anyone deeply concerned will realize that there are unspectacular, everyday ways in which token or symbolic adjustments can be made as testimonies, at least to themselves, that they are involved in social wrongs. Frustrated with a sense of personal ineffectiveness, still they do not allow themselves to become accustomed or callous to conditions. They select some daily sacrifice as a

continuous reminder of their implication in an unsocial community, nation, and world, until large and more direct ways of action open to them.

But if such gestures are to be more than sentimental playacting, there must be something of real cost underneath them —real conviction and real sacrifice. John Woolman walked over England rather than ride behind overdriven horses and overworked boys. Gandhi adopted a low-caste child and thought out a new name, *harijanes* (children of God), for India's outcastes. For many, token atonement will be not only in actions evidencing interest and direction but in a lessening of expenditure on self. Such savings as result from this voluntarily imposed penance are devoted to constructive projects for individuals or for society or in some other way to the community to which in fact it belongs. In the meantime, efforts are made to discover more clearly what economic justice means, not only in terms of an all-embracing social program but in terms of individual and group action that need not await over-all solutions. We have the opportunity of making such token or significant atonements for the failures of our larger corporate selves at any point in our struggle with conscience, right down to the plane of absolute need (see page 154).

In the previous chapter we faced an immediate and present situation: that we Americans, as a matter of fact, are now eating along with Dives at his table and that at no more than a neighbor's distance many a Lazarus exists in grievous need. The question raised here is not so much the matter of outgoing spontaneous love, in the immediate presence of need, as the issue of justice. As beneficiaries of a capitalistic system have we become implicated through the years with certain injustices between class and class and between peoples on our globe? And if so, is an atonement on our part fitting? In particular, would not the presentation of the Christian message gain greatly in validity for certain classes and peoples in these days if Christians made at least some token, yet sacrificial, approach to participation in the sufferings of mankind, thus demonstrating

their recognition of social neglect and injustice in which all are involved?

XIV

EXTERNAL IMPULSIONS TO SIMPLIFIED LIVING

EARLIER CHAPTERS have given various inner and, one might say, more Christian reasons for scrutinizing one's way of living. There are other factors which either compel or make advisable some change. They manifestly cannot have the impulsion or authority of these inner and more spiritual motivations, but they may lead to involuntary or considered adjustments in ways of living.

Influence of Communism

In the writings of Marx and Engels there is no advocacy of simpler living on principle. In fact in Russia itself the span between extreme planes of living now approximates that in capitalistic lands. However, word about Communist practice in China shows that for tactical reasons, because of local conditions, or from a sincere desire to identify themselves with the economic level of the people among whom they come the party workers are remarkably ready to live austere lives and work long hours, with fixed schedules and rigid discipline. They are committed sacrificially to the party; if identification is helpful, it is undertaken. The utopian vision of an ideal justice tends to possess leaders and followers and rules them entirely, exacting sacrifice and renunciation of selfish preoccupations from all those who have this hope. There is an ideological passion for their set of generic ideas that is the envy of many in the West

and that reveals the drawing power of idealism expressed in life and deeds.

In Asia, where agrarian poverty is more desperate than the poverty of industrial Europe and America, the arrogance of white culture tends to be resented. In contrast the hard-working spirit of Communist military officers, political officials, and helpers; the encouragement of equality among all classes and groups; the daily expressed concern for farmers, laborers, and underprivileged; the emphasis on economic planning for all China; and the appeal to the masses and intelligentsia to cooperate in building a new China have an almost irresistible appeal. "Communists really know how to live simply and to work hard, and Christians tend to look pretty bourgeois in many cases."[1] Therefore Christianity appears to be a comfortable, easy-going sort of thing to many. "The real Communists we saw in Shaowu (not the bandits or the turncoat nationalists) were in one way a step ahead of the Christians. They preach a better day to the underprivileged, as do we. But more, their everyday living seems a proof of their interest in the needy. In a graft-cursed country these Shaowu Communists eat poor fare, dress like the least, and have little home life."[2]

This contrast is still further stated by Bishop Y. Y. Tsu: "The Communists in China have gained considerable popularity by adopting the cause of the poor and underprivileged and by themselves practicing simpler living. They dress simply and they live simply. I have seen them, even highly-placed persons, dressed almost like peasants. They advocate austerity in living because they say the Chinese people are poor and there is no superfluity in material goods in the country, so that one person living in luxury means depriving ten others of the necessities of life. In a published volume on party discipline, party workers are exhorted to live on the level with the Chinese peasant class, to identify themselves with the peasants in order to win them. The party leaders are told: 'When at meal with them, do not be fastidious about food visited by flies, that is the common experience of peasants. If bothered by fleas in a peasant's home, do

not squirm about the discomfort, for now you taste the peasant's life.' It may be an oratorical hyperbole, but on the whole it seems true that members of the Communist Party in China follow rigid discipline, including very simple personal living.

"In contrast the imposing mission compounds and the more costly living of missionaries, as compared with the people among whom they live and work, easily lend themselves as effigies of Communist attack, illustrating their charge that missions are an offshoot of foreign imperialism and capitalism. We Christian workers (those in the higher brackets and most missionaries) are put in a very unfavorable light in the eyes of the people. We have been accustomed to soft living. We seem to them to be callous to the abject needs of the majority of the people around us. We have gone far from Him who had nowhere to lay His head."[3]

Obviously Chinese Christians must make some adjustment in the presence of this situation. Dr. T. C. Chao, Dean of the School of Religion at Yenching University, writes: "We accept the challenge which the Communists bring of a life of greater austerity for the sake of the common people. . . . We must identify ourselves more with them than we have succeeded in doing hitherto, even at the expense of temporary eclipse of culture and fastidiousness."[4] Since preaching is not always considered a productive vocation from the Communist standpoint, nationals are learning to do some form of manual work. In certain areas vocational courses of nine weeks' duration have been started for pastors, providing training in weaving, soapmaking, baking, basketry, carpentry, and similar crafts. Two hours' labor each day may be required; otherwise individuals will be associated with the bourgeois civilization which Communists mean to destroy and may not, therefore, be entitled to share in the public food supply. Due to the changed atmosphere there is increased interest in all vocational education programs which teach some form of productive skill and promote the habit of manual labor.

We are told by nineteen Christian leaders of China[5] that

under the new regime future missionaries must be prepared to share the general economic struggles of the Chinese people among whom they work, even though this means practicing an unaccustomed austerity. The requirement of productive manual labor has not been imposed on Westerners, but thirty-two missionaries have expressed the judgment that "no missionary should be sent to China who is not equipped with at least one trade."[6] A Canadian board secretary, after a recent visit to China, is of the opinion that "the requirements for missionaries serving in contemporary China will be exacting. They must be ready to share in the common task with their Chinese colleagues, be prepared to live simply, identify themselves with the Chinese community, and be able to stand the strain and tensions of this day."[7] Thus the situation calls for those who can identify themselves in a costly way with the day-to-day struggles for justice on the part of laborer and peasant. In a society where large possessions are suspect and in which there is a continuous leveling-down process, a high standard of living not only becomes embarrassing to a sensitive soul but a menace to usefulness.

For Christian institutions and programs the Communist test will probably be clear evidence of productivity. The question will be whether any particular institution or phase of work is of real helpfulness to the Chinese people. One institution is making available to the government its little fruit trees, its leghorn roosters, its pure-strain improved wheat, and its experience. Others are introducing more practical courses into the curricula. While certain changes in the strategy of the missionary enterprise may be needed, it is hoped that Christianity at its best may win the admiration of those who have a genuine concern for the welfare of the common people.

One who has spent all of the working part of her first term in "liberated" territory in China (Taiku, Shansi), along with only one other foreigner as companion, writes of various specific simplifications and changes in shelter, food, clothing, heating, salary, domestic help, and recreation—most of which changes

were practically forced upon them by the new situation but which, as a matter of fact, have left them better satisfied. She sums up her judgment as follows: "Anyone who wants to work in a Communist country, at least in rural areas, cannot be successful if he maintains the standards of former missionaries. Communists are fired with the desire to serve the people and are willing to live very simple lives. To such people, willingly giving up comforts for their cause, luxurious living is a sign of bleeding the people. We must live simply or our work will fail. Our very chance to continue the work depends on our practicing what we preach and on giving all we have, materially as well as nonmaterially, to our work.

"These changes have brought us much closer to the Chinese. We are sharing with them their hardships and, believe me, they appreciate it. If we have heard it once, we have heard it said a hundred times that now they really know us and we really know them as never before. We are as human as they, and this makes for a new and more equal friendship. The Chinese say such things as: 'You get what we are saying without one of us having to explain it later in simple language. We like that.' 'What we don't have, you don't have either; and if we get something, we all get it.' 'We admire you more because you can take the hardships.' 'We like to know the whole of you, not just what you think proper to show us.' 'Communists inquire about you with suspicion, but they see you eat what they eat, wear what they wear, and work like they work. You are just a worker like the rest and you are welcome to stay.' "[8]

Her fourth-term colleague feels that they are closer to the Chinese than she remembers anyone ever being before. Neither wish to return to the previous state of slight acquaintance with a large gap in living standards. Her final advice is: "Be willing to be dependent on the people when necessary. Be willing to abide by their decisions about your personal life—food, clothing, travel, time off—even when it crosses what you think would be best for yourself."

The adjustments being made by nationals, missionaries, and

institutions in China should be suggestive to those in many another area where communistic influence is permeating the scene. The question inevitably arises as to whether there are not some adjustments that should be voluntarily adopted in areas where that external pressure is not yet present. Among the enforced policies in new China are such as the insistence upon the fullest use of space available in homes and churches, upon more persistent measures to implement independence from foreign money and to weaken the habit of "eating from the church," and upon a more Spartan spirit in serving the common man. Insofar as these or any other types of changes are for the better, other areas might freely adopt them without waiting for compulsion. The church in every land should examine itself to see whether it has not often failed to offer its youth an appeal which can wake a disciplined, purposeful, and sacrificial response. Everywhere the Word must be increasingly demonstrated in changed lives, selfless living, and in wholehearted fellowship.

Increased Costs

There is no need to elaborate on the way increased costs of living in practically every area have necessitated simplification in standards. There is moreover no sign of a halt in increased costs. "Prices are higher than in New York." "Eggs cost ten cents apiece." "Meat is extremely expensive." "We are trying to reduce our servants to one." "I have to carry a basket for my supplies and do many things that the average educated Turkish gentleman does not do."

Let another statement from Iran stand for all such reports: "We are paying cooks from two to three times what we paid them ten years ago. Bread costs perhaps three times what it did then. Other articles vary in price—some twice as much, others ten times as much or more. Missionary salaries are higher, partly because of increase and partly because of exchange, but not at all in proportion to the rise in cost of living. Hence enforced economy. This need for retrenchment has been

met in different ways. Some of our missionary wives are doing more housework than they used to do. I can think of one wife who used to do a large amount of calling in church homes, looking up absentees, etc., and now spends a large part of her time in her home. Others combine a cook or house servant and laundress by employing a man and his wife, thus making it unnecessary to pay as high wages. Diets have become simpler, especially in the matter of meats. Clothing is worn much longer. Household furniture is not replaced. Savings are reduced, if not altogether eliminated."[9]

Differing Cultural Attitudes

Another external factor is the prevailing attitude among nationals in any given land toward Western standards of living. Several such attitudes may be enumerated.

In some places a high standard on the part of the missionary is decidedly desired by the national as he considers that this gives him prestige. This attitude seems to be particularly prevalent in Africa. "Africans look down on you if you do not keep up standards." "They gain importance from a missionary who dresses well and seems to be well off." "An African leader, to be worth his salt, should be rich, be able to spend, and be able to help the needy."[10] "Poor whites have very little influence with the Africans these days. If my wife and I were to try living on the standard even of the more prosperous of our people, many of them would be ashamed of us."[11] "Black people have little respect for missionaries who live in poor houses. When we moved from an old, bug-eaten frame house into a new house, the Africans were distinctly proud and happy."[12]

A civilian observer in the Pacific Islands reports that "natives want to be proud of 'their' white man. . . . They are disappointed if their white man does not live up to expectations. They want to admire him, brag about him, serve him in the grand manner. He must wear as good clothing as he can afford, shave often, never allow himself to get down at the heel. . . . He must remember that in the last analysis they are not

glorifying him but glorying in themselves. He becomes a prestige symbol for them."[13]

One finds this same attitude in other isolated places. In Guatemala an American and some fellow preachers were plodding on foot through the plantations of the United Fruit Company on an evangelistic trip. A laborer remarked that certainly the Gospel could not amount to much, since in contrast all foreign employees of the company traveled about in vehicles of some kind. In comparison with planting bananas the sowing of the Gospel seed gave the impression of being something of insignificant value or importance.[14] On the Mosquito Coast "our Indians feel a kind of exhilaration in being able to identify themselves with something bigger, finer, and nobler than their own impoverished lives."[15] All the examples given under this first type of attitude raise the question as to how far it is wise consciously to capitalize on influence from alleged prestige.

At the other extreme is the proverbial attitude in Hindu India toward anyone aspiring to be a religious leader. Poverty is inseparable from the classic religious genius of India and is still widely respected in a religious aspirant. Except in sophisticated circles where Western civilization has largely replaced Indian culture, the Indian spirit is challenged by simplicity and by giving material things a secondary place. An Indian Christian professor, after noting that "the Hindu invariably associates self-abnegation with the religious life" concludes that "a missionary living in the midst of all modern comforts is apt to be regarded as a professional."[16]

A note along more modern lines comes from another Indian Christian leader: "In a self-governing country, where there is a deep feeling of nationalism, a much more sympathetic approach is essential. Consequently, as long as missionaries live in a style which is so remote from the common people, their work must remain to some extent superficial."[17] Nor is India alone in this appreciation of restraint in the plane of living. As a result of the rising tide of nationalism in Latin America, co-workers there "are not at all backward in expressing either their appreciation

for obvious simple living or disdain in cases where they feel the missionary gives the appearance of pride."[18]

It was disturbing to have three young men leave employment in the Christian movement and join Mahatma Gandhi because they felt that the simplicity and poverty surrounding this leader were closer to the spirit of Jesus than the life represented by costly mission-built institutions.[19]

A still further expression of Indian attitude is given by the Honorary Secretary of the Mar Thoma Syrian Church: "The argument is sometimes advanced that the ashram movement represents a way of life which India, in common with the rest of the world, is fast outgrowing. It is contended that, while the clamant need in India today is to raise the standard of life of the people, it is wrong to exalt the simple way of life as the ashrams do and thus help to deprive the masses of the incentive to escape from the almost primitive conditions of life in which they unfortunately find themselves. In answer to this, all that need be said here is that the simple way of life which a few with a special vocation are led to adopt is only a means for the attainment of higher ends and that, in the context of the widespread and desperate poverty of the Indian rural masses today, those who seek to serve them effectively can hope to do so only by sharing with them the conditions of their life. The life and work of the Lord Jesus Christ shows us unmistakably that the way of redeeming love is also the way of complete identification with those whom we long to bring into the glorious heritage of the kingdom of God."[20]

In between these two extremes—desiring high standards on the part of missionaries for the sake of prestige on the one hand, and lamenting them as being contrary to the religious genius of the land on the other—are many less sweeping attitudes. For example, there are communities in parts of South America, the Philippines, and Japan which admire "American efficiency" and aspire to manifest it themselves. But a religious approach that is geared to speed and the mechanical helps of urban life may confuse and repel the rural man. Their time

sense is different and they may not appreciate clockwork time. The pressures that come from rising tides of nationalism are another influence. We cannot here enter into a discussion of the many other such evidences of varying psychological climates, for that is a study in itself. The examples given illustrate some types of impulsion coming in from the outside to influence ways of living.

XV

DETACHMENT FROM THINGS

TYPICAL AMERICANS are supposed to have an extraordinary attachment to things. Modern mass production and commerce have placed within our reach products vast in quantity and variety. Any one of us, whether remaining in America or serving abroad, may unconsciously adopt the pattern created by an abundance of physical possessions in which we have been submerged. It requires an effort to rise above the secular spirit of the time and to keep the ends of living in mind, never ceasing to ask what things are for.

Preoccupation with the Material

It is said that recruits are taking more and more "things" with them when they go abroad. Moreover, it is certainly commendable to see one so sympathetically entering into another civilization that its carvings, embroideries, pottery, and paintings are intelligently appreciated, admired, and wisely possessed. But one has to be aware of the itch for things. In fact it makes us pause to have an Indian Christian professor say that "the religiously-minded Christian today generally cares more for the material things of life than does the religiously-minded Hindu";[1] and to have a non-Christian lawyer say: "You Westerners care so much more for material things than for things of the spirit that you can neither understand nor follow your eastern Christ."

Higher Values in Things

Actually, however, the mature Christian is one who can put the highest value on material things. Unquestionably they can be used for nonmaterial ends. Whether in America or in China, it may be worthwhile to have a "Winged Victory" beside one's door to suggest that all who go forth should have not only their feet firmly on the ground but the wings of the spirit outstretched ready for flight. Or one may have a replica of "Saluting the Great Spirit," the original of which is found in front of the library in Boston, to symbolize relaxed receptivity in the presence of God. Things may have their precious sacred, as well as their valid, secular uses. No one need apologize for sacrificing material things for spiritual ends nor, on the other hand, for having them for equally high objectives. Many a person, to whom the accumulation of beautiful or interesting things would seem unethical where only a few would be able to use or to enjoy them, feels justified if the articles go to make up a home open on a really generous scale. Quite apart from their intrinsic worth, things may be rich in associations and values and so may impart a background and flavor to a home. Sharing such a home with others may increase the joy of both hosts and guests.

Things as Time Consumers

There are reasons, however, why one should scrutinize one's material possessions. One reason is to have the time that would be released by not having to care for such things as can be eliminated. Sometimes only disaster can bring us this freedom. Ever since 1927 one worker has been thankful that in the anti-foreign demonstrations in China of that year she was robbed of a Ming Dynasty vase so delicate that she must dust it herself rather than let a servant do it, and thankful too that all her wedding presents disappeared, which up to that time she had had to lock up each time she left her home for any length of time.[2] Similarly a missionary to China, who had three times lost all his possessions, was relieved that he did not now have

to care for his three thousand books. As a matter of fact most of the educational ones were out of date, and the bound volumes were scarcely used. As a result of their loss his mobility has been greatly increased, and the trouble and expense of repeated movings has been eliminated.

A missionary in India writes: "More than once a day we wish that things, just plain things, did not encumber us."[3] Another says that she "considers what is unrequired and unusable as too cumbersome luggage to carry about while traveling on the upward way. Too much time and effort is required to keep them in one's possession and in proper fitness."[4] Evidently the more you own the more you are possessed.

One who has engaged in relief work in Poland, in rehabilitation projects in the mining regions of Kentucky, in rural experiments in Pennsylvania, and in the sharecropper region of the South, now lives in three rooms in a shed at the Delta Cooperative Farm in Mississippi. "Five of us live in it with all the equipment we need for cleanliness, health, and joy. I have yet to see a home in my visits about Philadelphia that has as much cleared space on shelves and walls, as much unencumbered floor space per room, as we have. How is it done? Mostly by getting rid of unneeded objects, depending for beauty on order, proportion, and the light that floods in through the unmuffled windows. We have two or three intrinsically beautiful objects with no use except beauty. . . .

"Take meals. Three dishes will make as wholesome a meal as ten, and after a little inuring to the new custom they will be as satisfying. The saving in cooking and dishwashing adds up to hours per week. Linen, except napkins, can be dispensed and with no loss in beauty or amenity. Only the conventions are scrapped, and hours more in a month are saved.

"Here every operation of living is so simplified that even without any modern machinery, except an iron and a vacuum cleaner, housework takes up less time per room than it did before. There is time for my garden and flowers and still more for what I want to do above everything else except care for my

family properly, namely, to work in field and garden with the women of the farm and to join with them in the common work of the cooperatives, the women's club, and other community-building activities."[5]

From China comes the hope that "new missionaries will not be dependent on material things or be fussy about them. So much talk has gone into prices. Even the curio hunter who really loves Chinese things is not appreciated as formerly. The essential thing is not giving things up and being a martyr about it or thinking constantly about living simply, but it is throwing yourself wholeheartedly into your work and really not caring about material comforts and luxuries. We Americans are likely to trade on our wealth and our gadgets, as a city boy may do who finds himself without skills among country boys, and it isn't the way to be popular."[6]

Obviously, the more things one has to worry about the less concentrated attention can be given to one's work. The problem is to eliminate the superficial items of one's establishment but still retain the real values. It has taken one African missionary thirty-five years to change from visiting the villages with a caravan of twenty or twenty-five carriers for tents, camp furniture, and other things to his present "acme of luxury" consisting of three carriers and a cook boy. It was very hard with the larger caravan to find food for such a crowd; they were a burden on the villages in which they camped; and he had to do long, tiring hunting in order to provide meat for his men. Gradually he eliminated unnecessary items and with each load cut found greater freedom. His present advice is: "Take everything which will help the Gospel message and eliminate that which would hinder it."[7]

Another one who has rendered noteworthy service in rural reconstruction in India puts among his "twelve pillars of policy" an emphasis on simplicity, as a result of extensive experience. "This," he says, "must be the keynote in all efforts with underprivileged rural people. The worker needs to demonstrate simple habits in his own life and be willing to teach and help

people practice only the most simple and inexpensive methods which they can afford. Rural reconstruction workers need to be rich in the things they can do without. It has been borne in upon us that unless the rural reconstruction movement remains simple it will cost too much and stop short of the millions of needy because enough money will not be available."[8]

A vigorous survey might show how simply even our rooms could be furnished, so as to keep down the amount of cleaning and yet be dainty and restful, and whether we do or do not need to retain the elaborate appointments of our table or establishment. If encumbering possessions could be stripped off, perhaps the message would shine forth more clearly in its own quiet light.

Beauty in Simplicity

Another consideration is the beauty of an uncluttered home. A Japanese country inn may have no pictures, no ornaments, and almost no furniture, and yet give simple satisfaction through paper walls, straw matting, and the soft colors of unpainted beams. Who that has been privileged to be in a Japanese home has not felt the restfulness from the single treasure of art that was exposed. Elegance through studied simplicity is a vital part of Japan's cultural heritage.

One homemaker, who is convinced that simplicity should be a basic principle in a missionary's life, makes it a rule never to own more than one beautiful object at a time. She gives away the picture or the bowl or whatever it is that has added the touch of beauty to her life when she acquires a second one, thus avoiding what she calls "clutter" and also making beauty possible in the life of another.

The writer remembers with keen appreciation a visit to the home of Sir S. Radhakrishnan in Calcutta. Outside was his shining modern car to take the visitor home, but inside the home this internationally recognized philosopher, this interpreter of modern Hindu thought, this scholar honored by universities in East and West, surrounded himself with extreme

simplicity. It is well to remember that while the prevalent American standards may be different from those we meet abroad they are not necessarily better.

Laying Aside Every Weight

Another reason for exercising will power in the elimination of extra possessions is to minimize one's attachment to things as such. Inner growth is often made more possible through a simplification of the apparatus of life and a transfer of interest and energy from material things to higher ranges of life where personality has fuller play. This does not mean that one should become ascetic. But it does mean that most of us have possessions that are irrelevant to the chief purpose in life or that distract or that become ends in themselves. Paul laid aside every weight. Men who attempt to scale Mount Everest or to reach the South Pole discard every ounce of equipment not surely needed for their chosen purpose.

Those who attain a reasonable detachment from things find satisfaction in doing and being rather than in having. They come to rely on inner resources with which to interest themselves and others rather than on products luringly portrayed on advertising pages. They live less under the domination of things and more in the freedom of mind and spirit. For them "civilization . . . consists not in the multiplication but in the deliberate and voluntary reduction of wants."[9] They restrain quite natural desires in one direction in order to have greater abundance of life and service in another. Those who depend least on possessions are precisely those who are most saved from the tyranny of circumstances and therefore are able to demonstrate a freedom, a happiness, and an effectiveness that is acknowledged even when not emulated. Happy are those whose possession of things does not end in things possessing them.

XVI

AIDS IN DECISION

AT THE END of Chapter XII two principles were suggested, namely, the consideration of an alternative use of expendable funds and the law of diminishing returns in satisfaction. These were given as aids in determining for oneself what luxury is, but they have wider application. Here several other principles will be considered.

Living Inconspicuously

The principle of living inconspicuously has its value, even though it has the weakness of relativity. A person is supposed to have clear recognition of his immediate or of his dominant purpose. For a Christian this is doing the will of God and advancing his Kingdom in ways relevant to the given time and situation. He will not wish his style of living to distract attention from this main purpose. Hence there will be no diverting ostentation in ornament or equipment.

In accord with this principle the head of a Christian institution abroad, devotedly spending his furlough in interviewing business men who could give at least a hundred thousand dollars each to the expansion of his plant, does not approach them in the grade of clothes appropriate back in his provincial capital but chooses the outfit of a refined business man of America. Otherwise the first precious moments of an interview would go to explaining his unusual appearance. Similarly, the outfit chosen for meeting high-powered American business men

would be distracting from one's purpose in a rural situation abroad. In other words, what is good taste varies with circumstances.

Consciously or unconsciously devoted people act upon this principle. This was true of a young seminary graduate and his wife, each from a wealthy home, who when entering upon life in their first parish laid aside practically all of their wedding presents as inappropriate in that community. A member of a college, university, or other urban professional center is expected to maintain a standard of living comparable to that of his colleagues. However, one doing district work with a village as his center and with no other European resident nearer than a score of miles would scarcely expect to have the same kind of house, furniture, and ways of life as his city colleagues. Manifestly, obligation and opportunities differ in the two situations. Social life in a college community may at times be formal, that in a village is simple. In the former there may be frequent teas with several kinds of cake and a servant at the call of the hostess. In the latter, fellowship with villagers is attained in far simpler ways.

On the other hand, we would probably all on the same principle disapprove of an extreme called "going native." Becoming "poor white trash" in the eyes of the people has its distracting effect too. It does little good, as was reported, to have a British officer in Africa order a missionary out of the colony because the officer could not allow a white man to go around with little more on than a loin cloth. Such extremes would distract from one's main objective.

The principle of living inconspicuously in order not to divert people's attention from one's main purpose is by no means an absolute. For such adjustments may be impossible in a local situation involving several groups living on decidedly different economic and social levels. A worker in the Near East writes that "if one deliberately chooses to try to win the poorer class of people, he must resign himself to the fact that he will not win many of the upper or higher class families." From Latin America another worker writes: "If we choose the small Evan-

gelical group and pattern our plane of living after them, we would automatically cut ourselves off from the wider range of the community."

Obviously, the first essential in using the principle of living inconspicuously is to have a sense of direction, to know beyond denial what is one's task. The second essential is having the wisdom and the will so to adjust that things and planes of living will not interfere.

The Apostle Paul had such a consuming purpose, in the possession of which conditions became quite secondary. He could say: "I know how to live humbly; I also know how to live in prosperity. I have been initiated into the secret for all sorts and conditions of life, for plenty and for hunger, for prosperity and for privations. In Him who strengthens me I am able for anything."[1] Blessed should be the one who regulates his living high enough so that he will not discredit the religion he represents and simple enough so that people can get past his belongings to the pearl of great price.

Real Possession

That real possession derives from use and conscious appreciation is another principle. One may "possess" a glorious tree in a neighbor's yard inasmuch as one daily receives genuine satisfaction from beholding its grand symmetry from one's study window. On the other hand, one may be so accustomed to a small Italian marble replica of the "Laocoon" on a side table in one's home or to an expensive Japanese painting on one's wall that these objects are quite unnoticed, not used, and therefore not "possessed."

John Ruskin puts it this way: "Possession is in use only, which for each man is sternly limited, so that such things and so much of them as he can use are, indeed, well for him, or Wealth; and more of them, or any other things, are ill for him, or Illth."[2]

Possessions unused are no longer aids to a higher personal life nor are they an extension of our personalities. Used, money

and belongings may be means by which we can keep ourselves fit for service or through which we can serve our fellows. They may be sacramental in that we ask God to bless them for our use or that through them we express in action our gratitude to God for blessings he has abundantly bestowed upon us. Because so much that many of us have about us is unused, we may well in this world of need part with all that makes for "Illth."

Consumption in Accord with Need

Consumption in accord with actual need is a principle conscientiously adopted by some. To lessen the temptation to possible bias from one's unaided judgment, what one's need may be gets group approval. This has been the practice in a Christian Ashram in Lucknow. Its founder, Dr. E. Stanley Jones, writes: "We based our fellowship on the New Testament principles of distribution according to need and contribution according to ability. So on the day of silence each member was asked to make out his budget of minimum need. He then submitted it to the group for approval or change. When it was approved, it was in operation. It could be revised from time to time in the light of changing needs."[3]

Mahatma Gandhi pushed this principle to the limit. The measure of *absolute* need was the standard set by him for his leaders, and this ideal was exemplified in his life. This seems an extreme and frightening level. Yet when we saw Gandhi living out this standard in his own life, we did not think of pitying him. He gave the decided impression of a happy man at peace with himself, with his obligations to India's underprivileged, and with his God.

National Average Income

The national average income of one's country has been taken as the base for consumption. This plan proceeds on the principle that, as a kind of rough economic justice, persons and groups should regulate their own personal expenditure by the average spending power of the community as a whole. This gives

an ascertainable objective figure in terms of money from which to start.

For those who adopt this principle any expenditure above this average would have to be defended from the charge that such expenditure is gained at a loss to others. Latitude for the expression of one's individuality and for special training to enable one to make one's maximum contribution to society would be determined in consultation with one's group. If then one wishes to act justly, one has, as nearly as is needed for practical purposes, a considered judgment as to what one's share of the national spending power is. This, its advocates hold, would enable every man who does not wish to be privileged while his fellows go short to have a fair idea of what he can rightly appropriate.

Personal income in excess of what the group adjudged appropriate for a given individual could be treated as surplus to be returned to society for its use and welfare. The actual disposal of this surplus income could be submitted for the decision of the group to find projects or organizations valuable to society as a whole. The ethical sensitiveness which would lead a group to adopt such a discipline would probably be accompanied by a relatively high degree of training and culture which would enable them wisely to administer or to assign the surplus.

A group of twelve in Britain, who regulated their lives by the personal and group discipline of national average spending, issued a pamphlet on the subject.[4] Six thousand of these pamphlets were sold, probably indicating that many who would not actually adopt such a discipline were nevertheless frustrated and realized that they were involved in injustice. Perhaps enough has been said here to encourage members of the privileged classes, quietly and before their own conscience, to justify the departures being made by them from the average level suggested in this section.

Stewardship under God

Stewardship under God and not the absolute ownership of

material things on our part is the Christian view of our relation to properties. This is just a part of recognizing God's lordship over the whole of life. Hence, the control or use of things will be kept under severe scrutiny as a means through which a God-guided personality can express itself in furthering God's purpose for mankind. This was felt so strongly by William Carey that, when founding the Serampore Mission, he drafted a Covenant designed to be read three times yearly in each station, in which this clause appeared: "To give ourselves without reserve to the cause, not counting even the clothes we wear our own."

The general principle is plain. High ethics impose upon one the moral responsibility to use wealth in the furtherance of God's purpose for mankind as a whole, not simply for one's private satisfaction. Possessions are a trust to be used not only for one's personal needs but also for helping those who lack opportunity or capacity to provide for their own essential requirements. Wealth should be a means to an end, never an end in itself. Hard as it is for most of us to grasp the practical implications of this obligation, the issue for anyone with a sensitive conscience becomes critical when endeavoring to share a gospel of love among a people frustrated by grinding poverty and incessant worry.

Not only does this principle of stewardship apply to individuals, it is coming to be recognized on a national level. More and more Americans are recognizing that their great material resources and their developed productive capacity should be used not only for advancing the well-being of America but for fulfilling her obligation as a member of a neighborhood of nations.

Resources for Dilemmas

As a committed ambassador every Christian wishes to live in such a way as to forward his main objective. However, what may appear to be straight common sense procedure may have so many overtones and attendant effects, especially when one

enters another culture, that the choice of that way is not always easy. The aim is clear: to accomplish the most that is of lasting worth with the minimum of waste in time, effort, and materials and with the least use of extraneous, unnecessary paraphernalia.

The trouble comes from conflicting values. An expedient judgment based on an immediate need may conflict with a decision dictated by a long-term perspective. Mud walls and thatched roofs may actually be uneconomical from a money standpoint, needing constant repair. Therefore, an attempt for identification through similar housing conflicts with the desire to introduce more permanent types of dwellings. In a Western secular sense an American in cramped quarters cannot be efficient, but there is an example in the second chapter where high spiritual effectiveness issued from a 9 x 12 room. A car enables one to visit several scattered villages and be back home at night, but a muleback or pony cart trip, while covering less ground, necessitates spending the evening with a Christian group at the time they are most free, encourages long conversations about problems, and is more likely to lead to prayer with individual families. To set up a typical American home and to surround oneself with accustomed beauty and comfort will make for restfulness and inner peace, but to village visitors the rooms may seem filled with incomprehensible belongings, the main impression being that of wealth such as only officials have and from whom one seeks favors rather than a venture in friendship.

It is a quite general experience that the practice of a particular profession may, and often does, require special adjustments in accord with the particular requirements of that type of work. In accord with this, Christian ambassadors abroad have a certain task to perform, a certain message to give, a certain kind of life to impart. The particular task they have undertaken requires the attainment of the spirit of brotherhood and fellowship. If the maintenance of accustomed standards tends to block their fundamental objectives, efficiency in this profession may call for wise adjustments, not to be judged by efficiency criteria

in other circumstances. This is exactly what the Communists seem quite ready to do in order to attain their objectives.

There is no easy way out of these dilemmas posed in a previous paragraph. To become conscious of the issues is perhaps the first big step: to query whether looking at one's watch and rushing off to the next appointment is after all the best way; to realize that the way one lives may subtly change one's character, outreach, and service; to see that spiritual effectiveness may not coincide with secular efficiency and that vicarious sacrifice ever has its healing and redeeming power. After that must be brought to bear the experience of the past, the advice of friends, the guidance of the Scriptures, and the sure resources available to the one who shuts his door, enters his closet, and prays to his Father who is in secret.

XVII

FINAL SUGGESTIONS

WE HAVE BEEN endeavoring to see the gains and the losses in various ways of living, for it seems that every choice has its favorable as well as its unfavorable aspects. We have also considered some ethical positions which might lead us to reexamine the adequacy of our present contribution to comradeship and community in the new era that has opened. There remain a few practical suggestions.

Variety of Conditions

Conditions calling for adjustments for the sake of deepening the sense of community vary so greatly that what constitutes simplicity is a relative matter. Conditions vary with climate: the open-air bungalow in the subtropics does not need the insulation and storm windows of a house of heavy wood construction in Montana. And with the country, even with the particular section of the country: for it may be high or low, hot or cold, dry or moist and fertile, all of which affect the diet and living conditions of the people. And with environment: whether one is in an inland station or in a capital city; whether one is a professor in a university circle or an itinerating evangelist; whether markets, hospitals, and welfare agencies are available; whether some balance must be struck between standards of the common people and those set by oil employees in the Near East or by state officers and company men of the Belgian Congo; or whether the Christian homes about one may be

tasteful and comfortable with radios, sewing machines, and cars. And with circumstances: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves . . . but now, he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment, and buy one."[1] And, of course, with personal character and conditions of family: one person can sit on a box in the midst of a crowd or in a train and work to his satisfaction; another must have quiet and retirement. One wife repeatedly breaks down mentally at the prospect of returning to a house thatched with grass in which snakes make their home; another is so rugged that ominous rustling overheard, when her husband is absent on itineration, does not unnerve her. Individuals also vary in their estimate of the value of physical, intellectual, and cultural advantages and in their conception of what constitutes a reasonable satisfaction of wants. Such variety in conditions and in personal attitudes makes any single blueprint for living most unwise.

Reservation of Judgment

In other ways also the issue is so involved that the warning, "judge not that ye be not judged," is peculiarly applicable to any who tend to be critical in this realm. Especially unworthy is the idle taunt, "I told you so," when an experimenter comes to some kind of grief or has gone too far in lowering expenses in order to keep open house more generously for nationals.

In particular, let there be no harsh criticism of those who have, on whatever scale, set up homes abroad. As long as most churches in the West, in their salaries to ministers, follow the class structure of capitalistic society rather than giving a potent demonstration of a sacramental community of believers, even Western Christian leaders can with little grace point a disparaging finger at the acknowledged discrepancies between standards maintained by missionaries and those of most of their fellow Christian workers. If we of the sending countries have done little that is thorough-going to solve this problem in Chris-

tian living, the measure we deal out to others may be dealt out to us. On the other hand, as we read some of the human documents in this study, let us not be members of the type of church described by Samuel Butler as made up of Christians who would be as horrified at seeing the Christian religion practiced as at having it doubted.

The reader has encountered a range of values and of ethics in previous chapters, some mutually exclusive and leading to different types of living. While the obligation is certainly on each of us to live out our faith, the complexities of modern life amid cultural and economic differences often make it difficult to know what the right action is in any given situation. There is not, and probably never will be, full agreement about the principles and standards which should guide Christians in shaping or reshaping their specific ways of living. One should, therefore, exercise charity in judgment of those whose solution varies from our own.

While there is no single pattern of action that can be followed by everyone in every type of society who is attempting to live responsibly, this should not leave us complacent in the continuance of a way of living that may merely be uncriticized habit allowed to harden into a stereotype. It is hoped that the views and the experiences recounted in this inquiry will promote critical thought and insight, not as a basis for criticizing others but for a fresh review of the degree of correlation between profession and life for oneself.

Selecting Community Builders

Anyone aspiring to be a willing colleague or a friendly partner with other people may well start out with the definite determination to establish community with them in one or another of the ways in which this can be accomplished. Perhaps candidates for such service should be screened before their commissioning in order to ascertain, among other things, whether they have the temperamental flexibility to adjust to new conditions or whether they are dependent on maintaining their accustomed

ways of living. This screening might mean that the worker should be carefully selected and then trusted to live wisely. A couple already in service, who had become conditioned to Persian rugs, Sung Dynasty porcelain, or uniformed servants behind their chairs at meals so that they must be surrounded by such expressions of personality, would not be asked to take up rural work in China or in India, where too evident disparity in standards would divert some attention from their message.

One great essential is the ability to become one with the people. In some cases this may require no adaptation in food, dress, or ways of living, while in others it may. In the latter case, inability so to adjust would to that extent be a handicap. Much can be said for not making sweeping changes in one's way of living immediately on entering a new situation. Dangers due to inexperience and acting from zeal rather than from knowledge must be considered; genuine love for the characteristics of another people and for the elements of their culture must be cultivated. On the other hand, there are the dangers of losing one's vision, of unconsciously becoming set in the standards of one's group, and of ruts becoming deep and hard. The question of time, occasion, and type of change (if any) must be left to the individual. Any advice offered would depend upon the person, his mental and temperamental balance, his convictions, his preparation, and his knowledge in advance of the situation into which he is to go. Such a one can at least be made aware of how real and serious is the problem created for a would-be cooperator by social and economic distance. He can try to understand clearly the values and the losses in different ways of living and to realize that anything which unnecessarily widens the gap should be avoided.

It doesn't make for community for a new and inexperienced recruit from America, who does not even know the language, to be at once made manager or principal of a large boarding school over much older and more experienced headmasters, house fathers, and a staff of teachers. For some years, however, new recruits for work abroad have been quite willing to serve

an apprenticeship or even to look forward to a lifetime under a national leader. But even this is not a "primary" relationship. A better preparation for community would come from arrangements being made for prospective workers from abroad to live, for a period of several months, in close association with Christian nationals in some indigenous institution, such as the Christian ashrams in India or Christian monasteries in China, as was suggested by the International Missionary Council.[2]

Condensed Counsel

Advice for younger experimenters is summed up in various ways by those who have grappled with the problem of a Christian way of living. "Work hard, live simply, give generously." "Live efficiently, justly, magnanimously." "Have it simple, have it good, have it troubleproof to last." "Learn to lead from behind." "Grudge everything stupidly spent." "Sanity, discretion, and balance are all necessary in any scheme of identification." "Own nothing except absolute essentials, then you will be as free as the air—and it's wonderful." "The criterion should not be is it cheap or expensive, simple or elaborate, but what is most efficient for changing individual lives and for the establishment of the church."

In quite another vein are testimonies which point to the greatest Source of help and guidance. "If I ever have come to understand what it must have meant for Christ to leave all his glory behind, making himself one with the poorest and most insignificant, it was when I tried to make myself one with the Chinese. There is on every side the pull downward and little to lift one up—no inspiring library, no inspiring messages. I wondered no more that Christ sought the mountains to be alone, to get above the physical, mental, and spiritual low level, and to be lifted up by the loftiness of the mountains and the beauty of nature in intimate fellowship with God to the height of heights. So I took to the city walls." Another testimony comes in the form of questions: "What is my relationship to God—unbroken, unclouded? Does he approve of my ways and plans?

Is my relationship toward the people one of helpfulness and love toward all classes? Is my motive in such a plan of living a pure and unselfish one?"

Motivation for Closer Identification

Since, as we have seen, "simplicity" is such a relative term, perhaps "poverty"—a clean, clear word—should be used in connection with those who attempt community on the economic side. May we dare say that no one should adopt identification through poverty unless he really wishes to do it? If done reluctantly or through a sense of moral duty, if it is forced upon one or done as a *tour de force* as a result of a desire to do something special, if it is stimulated by an unconscious sense of self-righteousness or just because one is tired of facing the problem, then repressed desires and tensions may take their toll in emotional strain, health, inner life, and influence. Somewhere along the road simple living, adopted from such motivation and as an end in itself, leads to anemic personalities. Involuntary poverty is not necessarily good for the soul, although, chosen for high purposes, it may have its own peculiar blessings.

But there are some who find the way of identification the natural and spontaneous expression of their characters. They just do not feel comfortable eating American style when their neighbors live on a thin diet. They cannot bear to live in a big house in contrast to the huts of Christian brothers. It hurts them to burn expensive wood in order to keep warm, when next door wood cannot be used even to cook rice, or to use towels for drying dishes when others lack material for clothes. They have the desire to bridge the gap of foreignness and to help people more than budgets and the normal tithe make possible. Their characters are spontaneously expressed in attempting to satisfy an underprivileged brother's deep craving for friendship, understanding, and love. They want to be in touch not only with a Truth to share but with the hearts of their fellow men. One secret of success here is that they love the people and enjoy being regarded as one of them.

Some have lived long enough in their adopted land to know the language and the customs so well that it seems the most natural thing in the world to live as near to the people as they can. "We have reveled in the closer contacts we have had with the African people by living in the same kind of house they have and by being closer to their homes."[3] "Our testimony, after thirty-six years of living very much as the people do, is that we have not found it any more unhealthy than the American way. To sleep on a hard board covered with a grass mat gives one just as much rest after a few nights as the most elaborate inner spring mattress. The feet adjust themselves to sandals perhaps even more easily than to shoes. The food, even when of the simplest and rudest sort, comes to be relished and sustains life apparently just as well as more elaborate menus. It is all a matter of the will to be one with those with whom we are called to serve."[4]

There are a few whose background makes adjustment to plain living easy. Such a one may have grown up in a poor family; may have worked his way through school and college; or may have been a private in the war so that, even after a score of years of work abroad, he still likes to travel third class at times, to carry his own baggage, to eat, drink, and play economically, to work with his hands and feet as well as with his head, and to be with the undistinguished rather than to give preference to the big brass in any field.

If one does not have such spontaneous human desire for community, one may make the start from various premises, such as: from the considered judgment that it would be well not to give the impression of being a paid professional but to impart, more effectively than one does at present, the warmth of friendship stimulated by God's love for his children; from embarrassment over voicing a message of love from Dives' terrace; from a disturbing feeling that eagerness for brotherhood has not been proved in sufficient quality or quantity to give assurance that one really has the Way of Life; or from the growing conviction, arising from the persistent echo of "practice

what you preach," that the future task, as heretofore, lies not in word alone but in action and in example.

Again, serious consideration may begin with an intellectual regret over the sense of separation from the people which one's accustomed standards may involve. Or one may recognize, again intellectually, that actual examples of simplicity should be set before those African pastors who, mistakenly or not, are catching a "big chief" psychology from their Western teachers. Similarly, one may wish to reverse the trend prevalent among the better educated Christian leaders to aspire to the salaries and living conditions of their temporary partners (an economic status beyond the resources of most self-supporting churches) instead of more closely identifying themselves with village catechists and other local Christians. The impulse to plain and humble living may start from these last two considerations but, alone, they can hardly save one from tensions and repressions.

Possibly on another level are those who, without any reflection on others, feel a definite sense of call to a life of identification. They conceive it to be their vocation to live out situations in immediate association with their fellows, if need be at grips with stark realities. Moral decisions are made in community with those they wish to help and, therefore, in the adopted environment that they have made their own. Drawing on spiritual resources and on the good fellowship of faithful friends, they are led to show by example what a difference Christianity may make in living under the stress and strain of practical life. They are possessed with the desire to translate their faith through daily living, overcoming all human barriers in commitment to Jesus Christ.

These Christian men and women of the West have demonstrated, as no amount of theoretical argument can, the fullest possible solidarity with Christians of Asia and Africa. This spiritual and material solidarity gives articulate expression to the quality of Christian fellowship. Such lives startle the indifferent with the power of Christian witness in small things,

for such a living spirit and love are revealed that Christianity becomes something real and dynamic. Inevitably a significant question asks itself: why should they care? In these days solidarity of this kind has overtones relevant to interracial, international, and ecumenical relations little envisioned in the early period of missions. Spiritual community will hardly be achieved unless there are those who are willing to face hardship. But to seek adversity is to make into an end what should be accepted only as a possible corollary of a great obedience. Christ went to the Cross not that he might suffer but to do God's will.

In the background for such persons is the act of God in the Incarnation. If God took on human flesh to save man, it is not too much for men to empty themselves and take on the form of servants. For them, when God speaks, he gives himself, and so they feel called to embody their message in a life of self-denial. Fortunate are those who, when the call comes, can without unjustifiable demands upon associates or dependents break away into a fundamentally different mode of life. Sometimes it is like being born again.

For Each One of Us

Although we are all profoundly influenced by our institutions and by the customs of our culture, a choice is always open to each one of us. There is always a margin for initiative, a place for conclusive thinking. No one person could find all the principles and suggestions in this study acceptable, for there are conflicting ideals and differing personalities and situations. But would it not be well to select those which commend themselves to mind and conscience, not from one chapter but from the whole? Why not register and act upon the convictions to which thought thus far has brought one?

Any sensitive or privileged person or people must feel an inner tension when contemplating the extreme diversities in planes of living on this planet. At least, we can become increasingly awake to our responsibilities as consumers of wealth. We can attempt to achieve independence of things, leaning but

lightly upon them. We can identify ourselves in interest with the dispossessed and can work for changes that will get at the roots of economic impoverishment, rather than merely deal with symptoms. We may be unable to solve the problem of justice, but we can cease denying that such a problem exists. We may see no way of changing our own style of living, but we can at least admit that there are situations in which such a change should be made. We can use every means at our disposal for sustaining and augmenting the forces that are moving in our world toward a social order founded on justice and brotherhood and toward the development of the highest values in the personality of every man. Any serious consideration of this question will inevitably enlarge one's area of ethical thought, making one more sensitive to a greater range of the injustices in this world of ours. It may lead to the conclusion that love in the form of benevolence is most creative and redemptive when it demonstrates itself as recognizable sacrifice.

There is one momentous decision which, having been made, allows one to live as a free man. Suppose that we have caught some real insight as to what the will of God is for human folk and for their world. And suppose we have given ourselves utterly to this will—do in fact try to love God with all our hearts and with all our minds and with all our strength, and at least want to be shown how to love our neighbors as ourselves. If we have had the deep religious experience of making this great commitment and if we renew it day by day, we shall have entered life upon an entirely new dimension. We shall still need to be helped by clear and objective thinking, but we shall have been born again into a new standard and plane of living.

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2. Mason Vaugh, Agricultural Institute, Allahabad, U. P., India.
3. Miss Eva J. Weddigen, M.D., West Africa.
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5. Miss Doris E. Caldwell, Jiang-Che Bible Institute, Soochow, China.
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2. Shanks, see Chapter IV, Note 3.
3. Lester M. Zook, Tejupan, Mexico.
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2. Miss Thomasine Allan, Kuji, Iwate Ken, Japan.
3. Winn, see Chapter II, Note 4.
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